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ANNOUNCEMENT

The March Number of The

Ecclesiastical Review

will contain, among other interesting and instructive features, a paper on

How the German Government manages to do Justice to its Catholic Subjects in its Public-School System.

The article is by John Metlake, who furnishes recent statistics and legislative documents to show the method by which Germany supplies a moral training to its citizens, without violating the rights of the individual conscience or the principle of just representation for State school taxation.

The Question of Securing an Annual Subsidy for the Sovereign Pontiff through the Voluntary Offering of a Christmas or New Year's Gift from the American Clergy

will be discussed, and letters endorsing the movement from the Apostolic Delegate, His Eminence Cardinal Gibbons, the Archbishop of Boston, and others, received by the Editor, will be published in connexion with proposals as to the best method of maintaining the effective yet entirely voluntary character of the offering, entirely distinct from and without prejudice to the General Collection of Peter Pence annually subscribed by the laity.

The Duty of the Official Triennial Report to be sent by Superiors-General of Religious Communities of Simple Vows to the S. Congregation for Religious.

Among the Book Reviews a number of exhaustive critiques of recent works on Church History; also an appreciative review of Father Benson's latest novel, *None other Gods*.

The usual instalment of interesting discussions, Conferences, and Literary Chat.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IV.—(XLIV).—FEBRUARY, 1911.—NO. 2.

STUDIES IN OLD FRENCH RITUALS.

I. First Communion.

OF all the printed service-books the *Rituale* is the most generally interesting to the student who is not a specialist. Of course such manuals differ very much from one another. The modern *Rituale Romanum,* even with its local supplements, gives little idea of the immense variety of information which is to be found in some of the older books of French or German origin, and while these themselves are Protean both in their appearance and in their contents, some being meagre little volumes in a mean binding and wretchedly printed, there are, on the other hand, quite a number which take the form of handsome quartos and are adorned with engravings in a style not unworthy of the days of Gerard Audran. Again there are also books of this class which belong to the infancy of the printer's art and which are set up in Gothic type with an infinity of puzzling contractions, but with these for the moment we are not concerned. Our special interest lies here in the Rituals published in the ecclesiastically luxurious age of Louis Quatorze and his successors, and these tell us a great deal about the character of the period to which they belong. Economy, for example, can have been no great object with the much be-titled and be-blazoned prelates whose names are displayed with all kinds of typographical embellishments in the forefront of these their special manuals. Here is the title-page of one which lies open before me as I write and from which I propose to quote freely in my present paper. The page is handsomely printed in red and black,

with a couple of archiepiscopal shields ranged side by side, features which cannot be reproduced here. But the text runs thus:

RITUEL
DE
BOURGES
FAIT PAR FEU MONSEIGNEUR
l'Illustrissime et Reverendissime Messire
Anne de Levy de Vantadour
Patriarche, Archévêque de Bourges
Primat des Aquitaines
Publié par l'Illustrissime et Reverendissime Monseigneur
Messire Jean de Montpezat de Carbon
Patriarche Archevêque de Bourges, Primat des Aquitaines
Tome Premier

Two Coats of Arms

A BOURGES
Chez Jean Toubeau, Imprimeur-Libraire
de Monseigneur l'Archévêque
MDCLXVI
Avec Privilège

The feature which constitutes the special interest of these old French Rituals is the introduction of a number of miscellaneous instructions to the clergy regarding the discharge of their parochial duties. One might almost say when one inspects the two volumes of the Ritual whose title-page has just been given that a priest provided with such a work was the possessor of a complete manual of pastoral theology. Indeed *Pastorale* is the name which is often given to these books and in some instances the information therein contained is so copious that the owner may often have been tempted to think that he needed no other library even to deal with the cases of conscience which were likely to present themselves in the confessional. For example, the book of which I have already spoken, after a first chapter of 160 pages devoted to the Sacrament of Baptism and all connected with it, treats in Chapter II of Confirmation and then sets aside a short Chap-

ter III to discuss the duty of catechetical instruction and the erection of "*petites Écoles*". In the course of this last section, as we may note in passing, the Bishop, after urging upon his clergy the extreme importance of religious education, declares it to be his "wish and commandment" that there shall be two schools, one for boys and the other for girls, in every parish, and that the curé should either himself undertake the teaching of the boys or should provide a master who is to be sent to the Bishop to be approved for this charge. After this interlude come chapters IV and V, the one dealing in about 150 pages with the Sacrament of Penance, the other in about 130 pages with that of the Eucharist. How minute are the details into which these instructions enter may be judged from the following headings, which I take from the directions given to Confessors on pp. 244-252:

On the manner of dealing with persons who belong to another parish.

On the manner of dealing with scrupulous persons.

On the manner of dealing with those who are bound to restitution.

On the prudence a Confessor should observe in questioning his penitents.

What questions ought to be asked before confession.

What questions ought to be asked after confession.

What precautions should be taken in order to put these questions properly.

In what cases it is well to interrupt the penitent and question him while he is making his accusation.

How the penitent may be helped to lay bare his sins, etc.

When it is further explained that the duties of the parish priest in connexion with the Blessed Sacrament, in helping the Sick and Dying, in the celebration of the Sacrament of Matrimony, etc., are discussed with equal minuteness, the reader will be able to form some kind of idea of the light which these Rituals are capable of throwing upon the parish life of the French clergy and people during the two centuries which preceded the Revolution. The *Rituel de Bourges*, from which I have been quoting, is not by any means the most diffuse and elaborate of those which have been preserved to us. In 1786 when the government of Louis XVI was already

on the verge of its downfall, " his Most Illustrious and Most Reverend Lordship, Le Clerc de Juigné, Archbishop of Paris, Duke of Saint Cloud and Peer of France," published a new edition of the *Pastorale Parisiense* in three volumes quarto. As a note on the title-page of each volume announces, " Vaenit (sic) viginti libris non compactum "; but whether this sum of twenty francs was to be paid for each of the volumes separately in their paper covers, or for the set of three, I am unable to ascertain. The Sacrament of Penance is here treated in Vol. II and no less than 344 pages in double columns are devoted to this subject. More than 120 similar pages are given to the care of the sick and dying, and more than 220 to the Sacrament of Matrimony. Perhaps one of the most curious features of the same work is a list of more than two thousand baptismal names added to the third Volume by way of appendix, with the following title:

Vocabulaire de Noms François et Latins, de Saints et de Saintes que l'on peut donner au Baptême, et sous le titre desquels une Église ou une Chapelle peut être bénie; avec la qualité du Saint ou de la Sainte qui ont porté le même Nom, le lieu ou ils sont honorés, et le jour de leur mort ou de leur Fête.

But since it is necessary among the many topics of interest which the contents of these volumes suggest, to make some selection, I propose in this first paper to discuss a subject which acquires special importance at the present moment owing to the recent decree of the Congregation of the Sacraments upon the age of First Communion. In an article which was contributed some years back to the *Précis Historiques* by the distinguished Bollandist, Father Victor de Buck, under the title of " La Première Communion des Enfants ", this very competent historian attributes primarily to the action of the Bishops of France in the seventeenth century, the solemnity of the ceremonial with which the First Communion of children is now commonly invested throughout the world. So far as my own reading goes, this view is thoroughly well founded. I know of no evidence for any public celebration of First Communions, amid such pomp and circumstance as are afforded by lights and music and exhortations from the altar and the attendance of parents and friends, before the latter

part of the seventeenth century, and it is at this period that we find the custom gradually growing up of inserting in the diocesan Rituals of France a special instruction regarding the First Communion of children. That the solemnity with which this most important act was thus surrounded had its beneficial side, no one would be disposed to doubt, but it has on the other hand been held largely responsible both for that delay in admitting children to the Sacrament which is now censured as wrong in principle, and also in some measure for creating a sense of awe regarding the reception of the Blessed Eucharist, which has undoubtedly deterred many from approaching the holy table more frequently. Be this as it may, the special instructions issued by the French Bishops regarding First Communion are certainly not devoid of interest and I may begin with a reference to the earliest document of the kind which I so far have come upon, viz., that contained in the above mentioned Ritual of Bourges of 1666. I translate the first part of the instruction just as it stands:

OF THE FIRST COMMUNION OF CHILDREN.

As there is nothing so important as a good beginning in all our actions, so there is nothing so necessary as a good beginning in our use of the Sacraments, and especially that of the Holy Eucharist, because it often happens that upon the first Communion depends the salvation or loss of a soul, as we see in the case of Judas, who for having made a bad first Communion was condemned by God and cast for ever into hell. In this way it is plain that if St. Paul wishes that every man should prove himself before receiving, unquestionably we ought very thoroughly to prove children before we give them holy Communion, for fear lest by coming to make a bad Communion they should be cast off by God from the hour of this their first approach to Him. For this reason we hereby ordain and require our parish priests:

1. To examine well and thoroughly those who have not yet been to Communion and to find out their names and ages, which must be written in alphabetical order upon a schedule kept for that purpose, setting down the names of the boys on one side and those of the girls on the other, in this manner—

Anthony N, son of N, of this parish, living in the house of N, aged so many years.

Mary N, daughter of N, etc., like the boys.

2. To admit to Communion no one who has not been present at Catechism throughout the whole of Lent and who is not familiar with the principal mysteries of the faith.

3. To admit none who are under the age of ten or who have failed to give proof of maturity of mind, or who have not shown evidence of steadiness and piety in their actions and behavior.

And in order that uniformity may prevail throughout our diocese we wish and command all our parish priests to arrange to have the children's First Communion on Low Sunday, which is the last day of the fortnight for discharging the Paschal obligation, except in the case of those children who are otherwise capable of receiving Communion but who may chance to fall ill of a dangerous or mortal sickness, for in such circumstances the priest may give them their first Communion during their illness.

Since it often happens that those who approach the holy table adopt a posture and demeanor which is very unbecoming, the parish priest will see that on the previous Saturday all the First-Communion children assemble in the church, and there he will teach them the posture, the modest demeanor and the manner of holding themselves with which they ought to come to the rails.[1] And in order to make them understand this more readily he will make them take their places in their proper order at the rail at which Communion is given, and upon this a cloth may be spread which he will make them take up and hold, and he will teach them to open their mouths in such a proper way as is necessary to receive the Sacred Host, and also the manner of approaching and withdrawing from the Communion rails.

On the Saturday before Low Sunday he will hear the Confessions of all the First-Communion children and he will do his best to get them to make a general confession. If there are a large number of children he can begin hearing the Confessions as early as the Thursday or the Friday, and he will give notice at the Prône of the Sunday before, that the fathers and mothers, masters and mistresses may let their children and servants have this time free and send them to the church on those days for that special purpose. He will also bid the children to ask their father's and mother's blessing, or if they are orphans the blessing of those who hold the place of father and mother, upon the Sunday morning before they come to church, and at the same time to beg their forgiveness for the acts of disobe-

[1] The word *table* is throughout used in the French original where we should naturally speak of the altar rails, e. g., *le maintien dans lequel il faut être à la sainte table;* or again *il les fera ranger selon leur ordre à la table.* I am not sure whether this means that a table was literally provided for the purpose, but this certainly seems improbable.

dience of which they have been guilty. He will further remind them to bring a candle to church with them, always supposing this is within their power, of the weight of a quarter of a pound, or half a quarter, of wax.

On the Sunday in the early morning the parish priest will give absolution to the children who may still require it.

Before Mass begins he will call them up according to his list and will give them places close to the altar rails (*balustre de l'autel*) in the choir of the church, and there they will hear Mass, during which they will keep their candles lit. If there is a procession they will join in the procession, going two and two, the boys with the boys and the girls with the girls, holding their lighted candles in their hands, and they will walk behind and after the parish priest.

They will all go up to the offertory, the boys first and the girls after them, but without presenting their candles as an offering.

They will go to Communion after the priest's Communion and not at the end of the Mass. At the moment they are about to communicate, before making them say the Confiteor, the priest will address to them the following exhortation, to which they will listen with attention, remaining on their knees and still holding their lighted candles in their hands.

The exhortation, which is set down in full, is an address of some length, which would occupy more space than can well be afforded here. The Bishop's instruction then goes on to direct that when the address is concluded the cantors of the church should intone the *Veni Creator,* which is to be continued while Communion is given and it is to be followed if necessary by the *Ave Maris Stella.* One is glad to learn that before the children go up to the altar rails, the boys first and then the girls, they are to put out their candles and leave them in their places or else to give them to some one else to hold. As soon as the Blessed Sacrament has been replaced in the tabernacle the priest is once more to turn round and deliver a second exhortation, again printed in full. After the end of Mass the *Te Deum* is sung and the parish priest brings the ceremony to an end by blessing the whole assembly with the ciborium "*sans rien dire ny chanter*". But he is also directed to remind them, before they quit the church, that they ought to come back for Vespers in the afternoon. Further the suggestion is made that if he wishes to distribute a few rosaries or pictures or Agnus Deis to the first communicants,

this may appropriately be done ofter Vespers, "calling them up by their names and in their proper order."

In another edition of the Ritual of Bourges printed in 1746, that is to say eighty years later, we find an entirely different instruction for First Communion. Here the question of age is more precisely and more rigidly dealt with, but it is to be noticed that the directions laid down agree with those given in many other dioceses during the eighteenth century. Indeed the passage next to be quoted may be found repeated verbatim in several other French rituals.

It is not easy to determine the age at which children can be admitted to Communion. Children are sometimes found who at the age of eleven or twelve years only, are sufficiently instructed and capable of reflection to discern this heavenly food. Others, whose character is more stolid and intractable, require to be put off for some time. It may be remarked, however, that in the case of these latter, when they reach the age of fourteen, we ought to regard the precept of Communion as urgent and that they ought not to be any longer deprived of it except for serious reasons. The clergy, accordingly, will at that time make a fresh effort, requiring nothing more than such knowledge as is essential, and will admit them to Communion providing they do not notice in them any impediment which absolutely excludes them from it.

No doubt something of the tendency to postpone the age of First Communion to which this passage bears indirect testimony is attributable to the leaven of Jansenism which then prevailed in France, but there were undoubtedly many holy people, who, without in the least sympathizing with Jansenistic theology, believed that the preparation needed was more likely to be made by the young after the age of twelve than before it. We cannot forget that St. Aloysius Gonzaga was not allowed to make his First Communion until he was twelve and a half years old, nor St. John Berchmans until he was eleven, and yet in each case the influences responsible for the delay seem to have been sincerely in sympathy with all aspirations after virtue and piety. At the same time we may note in many even of the French Rituals, e. g., that of Saint Omer of 1727, that the most suitable age is stated vaguely to lie between ten and twelve, and this was also the idea of St. Charles Bor-

romeo. But on the other hand many instructions (e. g., Bayeux, Lisieux and Lyons) declare that the ordinary age is fourteen for boys and twelve for girls. Anything younger than twelve certainly seems to have been exceptional in France in the eighteenth century.

But, to return to the later Bourges Ritual, the following details are also interesting, and occurring as they do in other similar diocesan books, they point to a very general realization on the part of the French bishops and clergy of the high importance of this work of preparing the young for the Sacraments.

The Communion will be made in the parish church, and not elsewhere, even outside the Paschal season, without the permission of the parish priest. The only exception to be made to this rule is in the case of the little girls who are boarders in religious communities and who have been in residence for over six months.

At the beginning of Lent the parish priests will read out the names of those children whom they shall consider of age to be prepared for their First Communion, and they will remind them to be regular in their attendance at the Catechisms, which will be given during the course of each week. However, there is no reason to exclude the other children, who may come of their own accord or whom their parents may send for the purpose. The clergy will, on the contrary, do well to attract to these Catechisms those who are older and who may seem insufficiently instructed.

During all this time the clergy will pay particular attention to the dispositions of the children, carefully watching their behavior and comparing notes with their fathers and mothers, their masters and their mistresses. A fortnight before the First-Communion day they will examine them themselves to find out those whom they may judge worthy to be admitted, and they will then devote themselves with all zeal to prepare those who are thus chosen for so holy an act, seeing them sometimes privately to speak to them in a fatherly tone, to rouse them to sorrow for their sins, to help them in examining their consciences, and to instil those sentiments of tender and solid piety which they ought to take with them to the holy table.

Out of the score or more of French *Ritualia* of the seventeenth and eighteenth centuries that I have had the opportunity of examining, the second earliest which preserves a special instruction for the First Communion of children is the

Ritual of Toul, "printed by order of his most illustrious and reverend Lordship, Monseigneur Henri de Thyard-Bissy, Évêque Comte de Toul" in the year 1700. Here again is a handsome quarto volume admirably printed and embellished with some excellent vignette engravings. And the contents of the book are as impressive as its exterior. As we turn over these pages filled with wise and common-sense precepts, regulating, always with dignity and propriety of phrase, the relation of the clergy and their flocks and extending to every detail of the spiritual life, it is impossible not to conceive a certain deep respect for that Gallican Church of which such men as Bossuet, Fénelon, and Massillon were the ornaments. We need not sympathize with the erroneous principles which led them to claim a greater measure of autonomy for the ecclesiastical provinces which they represented than the Holy See was willing to concede, but when we find the orderly life of the Church of France in the age of Louis XIV mirrored in these pages, it becomes easy to understand that a French ecclesiastic of that day could hardly be induced to believe that he needed to look outside his own country for instruction or good example in anything that concerned the worship of God. I know of nothing in the religious literature of Italy, Germany, or Spain of the same epoch, which produces in the reader the same impression of the beauty of the parochial ideal, an ideal which has now been so completely subverted by the restlessness which steam and electricity have introduced into the modern world. In those days when most men lived and died within earshot of the bells of the same parish church, the curé who baptized them, who prepared them for their First Communion, who married them and buried them, was indeed the Father of his flock. There are other sections in the Rituals which bring out more forcibly perhaps this dominant idea that the parish is nothing but a big ecclesiastical family, but the spirit is by no means absent from what is enjoined upon the clergy in these instructions for First Communion.

The *curés* and the *vicaires* [says the Ritual of Toul] having an exact list of all the children of their parish, both boys and girls, must divide them into different groups; for example, the infants up to the age of nine or ten, those who are of First-Communion age,

and those who have already made their First Communion. Every time that the priest gives a catechism he ought to have his list in his hand and arrange the little people in companies, the boys on one side and the girls on the other, to rouse from time to time those who are almost of an age for Communion by the hope of putting them on the list if they are good and diligent in attending catechism, and to remind those who have already made it of the privilege which God has bestowed upon them and of the obligation they have contracted to lead a more blameless life and to learn their religion more assiduously.

To quote the whole of the instruction would be unnecessary, but the Ritual of Toul illustrates better perhaps than any other the impressiveness which was aimed at and probably often attained in the First-Communion ceremony. In this case more particularly the exhortation, which, as in many of the other Rituals, is provided ready-made for the use of Monsieur le Curé, is comparatively short, and it may be quoted entire as a specimen of many other similar addresses.

Low Sunday (*le jour de Quasimodo*) will be the day everywhere set aside for the First Communion of the children. They will go up to the offertory apart from the grown-up people, they will have a place in the church reserved for them where they can all kneel together, being decently and modestly clad, and Communion will be given to them during the Mass, immediately after the celebrant has himself communicated. But before distributing Communion the parish priest or his curate, turning round, after having said the *Misereatur* and *Indulgentiam*, and holding in his left-hand the ciborium and in his right a consecrated Host, will address to them a few earnest and burning words to animate their faith and to inflame their longing and their love, as far as may be, in some such terms as the following:

"Never forget, my dear children, the favor and the mercy which Jesus Christ has shown you to-day in admitting you for the first time in your lives to partake of the Sacrament of His Body and of His Blood. Beseech Him to take up His abode in you, to bestow upon you His spirit and His blessing, to fill you with His grace and to confirm you in the resolution you have taken of serving Him faithfully throughout your life. Oh, what a happy day this is for you, upon which you receive your Divine Saviour within your breast! How you ought to love Him! How you ought to dread to displease Him!

"Behold Him here, my dear Children, the God of goodness and mercy, in whom you must believe and in whom you rest your hopes; whom you are bound to love, to adore and to serve, who calls you to Himself and to His service, to bless you in this life and to make you happy with Him for ever in the life to come. Do not refuse what He offers you—it is Himself, His grace, His glory; neither refuse to give what He asks of you—it is yourselves, your love, and your fidelity.

"He wishes to give Himself to you, He wishes you to give yourselves to Him, and He wishes this exchange of gifts to last forever. 'O my God,' you ought to say to Him, 'I take Thee and give myself to Thee. Do Thou too take me and never let me forsake Thee. I love Thee, I adore Thee, I praise Thee; and I want to love Thee, to praise Thee and to adore Thee throughout my life and for all eternity. Amen, Amen. So be it, So be it!'

"Yes, my dear children, and I promise you in His name that this shall be so and that God will heap His blessings upon you if only you keep good, if only you serve Him faithfully. You have given your promise; do not break your word. Receive with reverence, with devotion, and with love the august Sacrament which I present to you as I say:

"'Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.'

"'Behold the Lamb of God, behold Him who taketh away the sins of the world. Lord, I am not worthy to receive Thee; but say only the word and my soul shall be healed.'

"'Domine non sum dignus,' etc."

We do not by any means find a model exhortation, or pair of exhortations, provided in all the Rituals which treat of the First Communion of children; this is in fact the exception rather than the rule, but most of the practical suggestions which we have been considering are repeated in other instructions of the same kind. For example, the exercise which the Bourges Ritual of 1666 proposes, to secure that the children should learn to kneel and receive Communion becomingly, is reiterated in somewhat different terms in the Ritual of Blois of 1730, in that of Saint-Dié of 1783 and in several others. That of Saint-Dié for example says:

The priest will teach the children how to come up to the altar-rails, how to hold the cloth, to open their mouths and to receive the

Sacred Host. It would be a good thing on the eve of the Communion-day, or some few days before, to have a public practice in the church with non-consecrated hosts, being particular to warn the children that they are not consecrated and that this is only done to teach them how to behave at the holy Table when they are privileged to be admitted to it. It may be recommended even that this practice should take place as far as possible on some feast day at the end of Vespers when the people are present, as this may help to remind some of the more tepid and negligent of the adults that they themselves ought to approach the holy Table and to behave there with all possible decorum and reverence.[2]

The custom which we several times find mentioned in these instructions that the children should come up to the altar rails at the offertory of the Communion Mass is an interesting survival of a medieval rite. Our modern collection which is made after the sermon, represents of course an older practice, according to which the congregation came to the altar rail and presented to the priest or his ministers—in the earliest period bread and wine for the Sacrifice, but somewhat later a Mass-penny or money offering, which was its more convenient equivalent. Allusions to this custom are scattered over early literature, but it will be sufficient here to call to mind Chaucer's "Wife of Bath":

> In all the parish wife ne was there none
> That to the offering before her sholdé goon;
> And if there did, certain, so wroth was she
> That she was out of allé charitee.

It was in all probability precisely these disputes about precedence which led to the practice being discontinued. But the Church, as many of my present readers will remember, has retained the custom upon nearly all those formal occasions when any spiritual privilege is bestowed in connexion with the Mass. Whether a king is being crowned, a bishop consecrated, a priest ordained, or a nun professed, the recipients of these special consecrations come to the altar just before the bread and wine are uncovered and presented to the Most High, in order to place some offering, generally candles or bread and wine in the hands of the celebrant. With regard to the First-Communion children, we are not told that they

[2] *Rituel de Saint-Diez*, 1783, p. 202.

are to give anything—it is expressly mentioned in some of the rituals that, contrary to the practice which prevails in an ordination Mass, they are to retain their candles—but they come up and kiss the paten which represented no doubt the dish in which the offerings were received in more primitive times.[3]

In the Ritual of Bayeux of 1744, which seems to be identical, except for its title-page, with those printed in the same year for the dioceses of Lodève and Lisieux, the instruction for First Communion, which in this instance is couched in Latin, gives the following directions for the behavior of the children at Mass:

On the Communion-day itself let the children, decently and modestly clad, after first having humbly asked the forgiveness and the blessing of their parents or guardians at their own homes, come to the church a little before the parish Mass. Let them take up the places assigned them in the choir of the church, the boys on the Epistle and the girls on the Gospel side, and there let them remain in perfect silence. Whilst they are assembling, let some book be read aloud well fitted to arouse and stimulate their devotion, and to this let them listen seated. Throughout the Mass itself they should kneel. At the Offertory let them go up two by two, carrying if possible lighted candles in their hands, and after kissing the paten let them return to their places in the same order in which they went up, not extinguishing their candles until the end of the Mass. At the Elevation the Choir should sing *O Salutaris Hostia*.[4]

The directions for the Communion itself and the address to be given by the priest whilst the ciborium stands uncovered upon the altar, agree pretty closely with those previously quoted. But provision is here made that the children before communicating should give their lighted candles to persons

[3] Formerly the celebrant gave his hand to be kissed with the foot of the chalice: "Omnibus qui oblationes obtulerunt, eisdem ab eo acceptis et in Patenam impositis, manum suam cum calice ad osculandum praebeat episcopus." *Ordo Romanus*, VII, (Migne, P. L., Vol. 78, p. 992).

But the practice of kissing the paten prevailed in many places, although various synodal decrees were passed to forbid this usage and to suggest other expedients; e. g., in the third Council of Milan under St. Charles Borromeo: "ne patena, cum oblatio fiat, sed crux aut sacra aliqua imago offerentibus fidelibus ad osculum praebeatur." By this the "Pax" or "Pax-board" was probably meant.

[4] *Rituale Bajocense*, Paris, 1744, p. 90.

appointed for the purpose and should receive them back when they return from the rails.

In some places the custom prevailed of conducting the children in procession around the church before the Communion Mass began. This was the case at Blois, for in the Ritual of that diocese, printed in 1730, we find somewhat minute directions for such a procession. The "vicaire" of the parish is directed to marshal the children two and two, the girls in front, all of them holding lighted candles, and then he is to lead them round the outside of the church singing the 112th Psalm, after which they are to reënter the building by the principal door and take up the places assigned them in the choir. There the *Veni Creator* is to be intoned by the parish priest, already vested for Mass, and the versicle and prayer sung at its conclusion. In this case the children's candles were extinguished before the Mass began, and there is no mention of going up to the Offertory. On the other hand the *Tantum ergo* with its versicle and prayer were sung at the end of the ceremony and benediction given with the ciborium.

An interesting feature which may be found in the Blois Ritual of 1730 seems to have spread very generally through France in the eighteenth century and is to be found in most of the later instructions for First Communion. This is the renewal of the baptismal vows beside the font after Vespers. The directions given for Saint-Dié in 1783 run as follows:

> In the afternoon, at the end of Vespers, the parish priest will marshal the children two and two in the same order as in the morning, and he will lead them in procession either around the church or by some other assigned route, singing the *Veni Creator*, each child carrying a lighted candle. When they have all reëntered the church again, the children should be drawn up around the font, which ought to be suitably decorated, the Chrism and the oil of Catechumens being placed upon it. The parish priest will then in a few words, but in tones that are earnest and full of feeling, explain to the children the object of this ceremony, and will afterwards make them kneel down, still holding their lighted candles, while he selects one of them to read out aloud, with his right-hand laid upon the font, the following formula for the renovation of their baptismal vows, urging all the other children to make the same acts interiorly and to join in spirit in the sentiments thus expressed.[5]

[5] *Rituel de Saint-Diez*, 1783, p. 205.

The formula is somewhat too long to be quoted entire, but neglecting certain general expressions of gratitude to God and of contrition for sin, the following passage may be specially noted:

> I ratify then, O my God, in Thy presence, at the foot of the sacred font in which I have been regenerated, the promises that were made in my name by the mouth of my godfather and godmother, and I will henceforth look upon the obligations so contracted for me as obligations that are sacred and inviolable.

This is followed by an explicit renunciation of the devil, the world, and the flesh, and by an act of faith in the Church and her teaching. Upon this the children rise to their feet and a *Te Deum* is sung, while the curé is directed, before the assembly breaks up, to say a few words to encourage these young people to persevere in their good purposes.

No priest familiar with the practical work of the mission can fail to realize how difficult it would be nowadays to gather any considerable group of children of twelve years of age around the font in which they were baptized. Certainly a good deal of that touching *family* aspect of parochial life has evaporated under modern conditions.

It is not uncommonly maintained or at least suggested that the reluctance of the average Frenchman to frequent the Sacraments is largely due to the amount of ceremonial with which his First Communion was invested, and to the impression thus produced that the reception of the Holy Eucharist is something too awful and solemn to be faced more than once or twice in a lifetime by any but people who are given over to works of piety. I must say as the result of some study of the French Rituals, both of ancient and modern date, that I can find very little justification for any such belief, supposing that the clergy were at all faithful, as I believe them to have been, in carrying into effect the instructions clearly laid down in these manuals of pastoral work. It would occupy too much space to indicate at any length the various practical suggestions which are made in nearly all the Rituals for securing the perseverance of the children after their First Communion, but it would not be right to end this article without saying a word or two on the subject. The Ritual of Saint-Dié

(1783) from which I have just been quoting rounds off its directions for the ceremony at the font with the following note:

> It would be well for the priests in each parish to induce the children who made their First Communion the year before to come up to renew it with the new communicants, and also to renew together with them their baptismal vows. This practice, which has become the rule in many dioceses and has been adopted by the most zealous pastors, will contribute not a little to maintain the children in their first fervor, while it furnishes a very edifying example for the parish at large.[6]

This is enough to show that the thought of keeping the children in touch with the Sacraments after their Communion was far from strange to the ecclesiastical authorities of the eighteenth century. But the other Rituals, while strongly for the most part approving this anniversary commemoration of the First Communion and comparing it appositely with the celebration of the *pascha annotinum* in the medieval church,[7] often go very much further in the suggestions they make for securing the children's perseverance after their first admission to the Sacraments. For example, the three Rituals of Bayeux, Lisieux and Lodève in 1744 speak as follows:

> Let the parish clergy take heed that the children who have received the Body of Christ continue to take their places at the holy Table, and for this purpose let them give notice at least four times in the year, and even if possible every month, of a general Communion for children, either upon a Sunday or upon some convenient feast, exhorting them to take part and diligently preparing them. It would be well if this Communion were carried out with some solemnity, and this will be a help not only to the children, but to the other parishioners also, by increasing their reverence and devotion toward the most holy Sacrament of the Eucharist, or by reviving it if by any chance it has grown slack.[8]

Many other illustrations might be added, but this must suffice. To sum up; whatever conclusion may be formed as to the results of the efforts made to correct the danger of back-

[6] *Rituel de Saint-Diez*, 1783, p. 207.

[7] See the really learned dissertation upon First Communion in the *Pastorale* of Paris (1786), Vol. I, p. 220.

[8] *Rituale Bajocense*, 1744, p. 90.

sliding, no one can study carefully the instructions which so earnestly set forth the importance of adequate preparation for the reception of the Holy Eucharist, without forming a high idea of the unworldly principles represented by episcopal authory in France even at the period of its greatest temporal exaltation.

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THE IDEAL SEMINARY.

(*Second Article.*)

PLACE OF JESUS CHRIST IN THE SEMINARY.

IN the seminary we have the companionship of Jesus Christ, His miracles, His teaching, and His training. But it is not enough to possess these essential elements of the Apostolic Seminary. We must adapt the work of the seminary to them. They must be made its spirit and life. They must give it its tone, coloring, character; every thing else must be secondary and subsidiary to them.

And among those four elements, intimate, familiar, personal intercourse with Jesus in the Eucharist must be not only the first in place and dignity, but it must be the centre toward which every other work in the seminary converges. A chapel exercise which takes us into the presence of our Lord and King must not be considered a side-issue in the day's work,—an unpleasant, penal formality. It must on the contrary be thought of and longed for during class or recreation, and attended eagerly and gladly, with a keen sense of the Divine condescension that admits us to it.

And yet there is a real danger threatening the modern seminary in its tendency to permit a sharp cleavage between its intellectual and its spiritual work,—to minimize the latter, push it into the background, and allow the spirit and heart of it to die out. The consequence must be that a certain average in class-work is deemed to be the main requirement for the priesthood; moral conduct is judged by the politic observance of disciplinary rules; religious exercises are as soulless as if performed by so many marionettes; faith that worketh by

charity becomes an exception and a singularity; and men without piety or zeal will be sent out to take the place and do the work of the Apostles. Of course, I speak here of possible, not actual, conditions, of danger to be avoided, not evil to be remedied; but in view of the Agnosticism and Gnosticism of our day and of the tendency to keep abreast with the advance of science, the danger is terribly real and close at hand.

In the ordinary curriculum of a seminary, a number of devotions daily are prescribed, which bring the student into the presence of the Blessed Sacrament. Taken together, they occupy about two hours and a half, or nearly one-sixth of the student's working day. Therefore, about one-sixth of his scholastic preparation is spent in the presence of Jesus Christ, speaking with Him, listening to Him, adoring Him, thanking Him, imploring pardon for past sin, and asking His help against future weakness and temptation,—asking, in particular, meekness and humility of heart, self-denial and patient cross-bearing, fraternal charity and faithful seeking and doing of our Heavenly Father's Will in all things. But the crowning grace asked for is daily growth in likeness to Him, that one day we may not be unworthy of incorporation in His Eternal Priesthood, of participation in His work, of a share in His inheritance.

Such is the student's work during those hours spent daily before the Tabernacle, during meditation, Mass, Communion, visits before and after meals, Rosary, conference, night and morning prayer. Who shall say that such daily work for six or more years will not produce in the student engaged in it, spiritual results similar to those which the companionship of Jesus produced in the Apostles? Most assuredly, there will be growth in love of Him, growth in likeness of Him, growth in understanding and appreciation of His teaching; for love quickens the intellect and makes knowledge luminous.

But the chapel exercises will have another effect. They will influence every action of the day, not only by greater purity of intention, by greater fidelity and regularity, but, still more, by stimulating those engaged in them to give practical effect to the aspirations and resolutions made during the exercises. A student will be taught early in his course not to take

much credit for verbal acts of the virtues in prayer, unless, when occasion offers, he embodies those acts in corresponding works. It is easy to say: "My Jesus, for Thy sake I will be meek and humble-hearted;" but the meekness will be very thin-skinned if there is not a simultaneous resolution to act meekly under provocation. Therefore a student so taught will be on the alert to find opportunities during the day of giving effect to the affective sentiments of his communing with Jesus.

"To be with Him" (Jesus) is our privilege in common with the Apostles; and yet to appreciate and love this privilege must be a growth,—a growth too that needs the most careful tending and safeguarding. A few suggestions on it may be found helpful.

1. Young seminarians, unaccustomed to meditation, find it irksome to remain any considerable time in silent prayer before the Tabernacle. They know who lives there, — His Power, His Love, His Mercy, His Personal Frienship for them; but all they can think of saying to Him is said in a few words; after which they are embarrassed, and long to get away to something external and objective. They are to be treated with much kindly sympathy and encouragement, taught how to meditate, hear Mass, examine their consciences, etc.; and meanwhile they are to be advised to say vocal prayers, repeating at intervals the few words they are able to say to Jesus. "As new born babes," they must be led to desire the spiritual, unadulterated milk of truth as it is in Jesus, and they must be helped to taste how sweet He is, that thereby they may grow unto salvation. For the first year of their course let each read his own meditation, or let him read the Gospels consecutively, dwelling on those thoughts or affections which may be suggested by the text.

2. Spiritual growth is the work of the Holy Ghost, and develops in a line with natural character. Therefore it is not to be interfered with, except when natural propensities or a mistaken asceticism thwart the action of the Spirit. With the organized, concentrated effort of the seminary faculty, Jesus Christ in the Most Holy Eucharist will become the centre of its life, and whilst in the main this new life will be most edifying, it is almost inevitable that in some cases it will be forced and artificial, whilst in some others it will show lack of uniformity,

consistency, balance. Side by side with growing attraction for the chapel and genuine fervor before the Tabernacle, will be grave faults of character—activities of the old Adam not yet wholly dead. All such irregularities must be carefully watched, and corrected with fatherly gentleness. For it is absolutely necessary that the devotional and moral sides of the spiritual life should be evenly balanced and grow in harmony, the one with the other.

3. A director must correct another lack of equipoise in a different form from the preceding. Students of ardent temperament, tasting for the first time, it may be, how sweet is communion with Jesus behind the white sacramental veil, are apt to feel impatient with the tardiness of spiritual growth, and to spring right away into sainthood to the great embarrassment of all around them. They are the ordinary material out of which saints are formed; and to curb them too tightly, might do them irreparable harm. It is ordinarily best not to notice their exuberance, but to practise them in humility and obedience, and to point out to them that charity never puts a neighbor to shame. They should also be told that, generally for beginners, healthy, human interest in life and work and recreation and the home circle, and, more remotely, in one's country and the world, is a most desirable help to the vigorous spiritual life which is best adapted to influence the lives of men. Of course it will be understood that I speak exclusively of the direction of seminarians for the secular priesthood.

4. A tender, filial devotion to the Virgin Mother is a tradition of seminary life, and scarcely needs to be inculcated here, as a means of growing in the love of her Divine Son. She gave Him to mankind in the Incarnation; and it is in keeping with the plan of Redemption that she should also be associated by the Holy Ghost, as a human instrument, in the work of dispensing Him to each individual soul. But seminarians have a special claim on her maternal love. For as it was under her care and tuition that her Divine Son prepared Himself for the revelation of His Eternal Priesthood, and as they also are preparing themselves for incorporation in that Priesthood, it seems fitting that they should have a special share in her intercession and protective care.

5. The close analogy between the guardianship of the Divine Child committed to St. Joseph, and the custody of the Most Holy Eucharist, committed to priests, must make special devotion to that faithful, silent worker one of the distinguishing features of their lives. It should therefore be a distinguishing feature in the life of every seminarian. But I mention it here for its special bearing on intercourse with our Divine Lord in the Tabernacle. For beginners that intercourse needs the example and help of those associated with Him in His hidden and public life. Until much progress is made in the spirit of prayer, we shall have to contend with a feeling of unreality, unless we represent Him to ourselves in the company of Mary and Joseph or of His Apostles and disciples. Besides, the Church has chosen St. Joseph to be the patron of the priesthood, and it is reasonable to believe that his patronage extends to all who aspire to the priestly office, and will help those among them who are his faithful clients, to grow in special likeness to the Divine Child, who under the fostering care of His reputed Father "advanced in wisdom and age and grace with God and men."

6. External reverence in the Presence of our Divine Lord and Master is indispensable to all devout intercourse with Him. He invites indeed all to come to Him with childlike confidence, and to speak to Him with childlike simplicity; but He requires us to remember that, although He has become our Brother, He is still our God, the Eternal, All-powerful, All-holy, All-just, All-wise, All-perfect God, who fills Heaven and earth with the majesty of His glory. This outward reverence is a profession of faith more efficacious than any we usually make in words; but to be such it must be the expression of corresponding sentiments in the heart. To bend the knee before the Tabernacle without a thought of Him who dwells there, would deserve as severe condemnation as the lip-worship of the Pharisees, to whom it was said: "Hypocritae bene prophetavit de vobis Isaias, dicens: Populus hic labiis me honorat, cor autem eorum longe est a me." [1]

7. Jesus Christ will never become the Life of a seminary without the hearty coöperation of each member of the faculty.

[1] Matt. 15:7, 8.

This coöperation must not be confined to a few occasional words said in class, nor even to keeping the application of class-matter to the primary end of the institution before the minds of the students. Something much more important and vital is still required; and it is example,—the example of strong living faith in the Real Presence of Jesus in the Tabernacle, manifested in corresponding piety and devotion. Careful and leisurely preparation for Mass; correct and fervent celebration of it; a quarter of an hour's thanksgiving; punctual attendance at the ordinary chapel exercises; scrupulous observance of external reverence and propriety in "the house of God":—all these outward acts the student narrowly observes; and he regulates his own attitude and demeanor toward the Most Holy Sacrament by them; and, what is more, he regulates his interior devotion toward it by the interior spirit with which he believes his superiors to be actuated. A seminarian learns more than class-book matter from his professors. He learns how to order his future life from them; and, especially, he learns from them without their knowing it what place Jesus Christ is to have in his life. As a rule he will not rise above their level of faith and piety; nor will he take his estimate of that level from their official teaching, but from their actions and habits.

An Ideal Seminary calls for an ideal Faculty; and a Faculty is ideal when it represents Jesus Christ to the student body, and makes Him its soul and life.

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THE PRETENDED MONOTHEISM OF AMENOPHIS IV.

(*Concluded.*)

THE traveller who leaves the train at Deir Mawas and crosses the Nile, which is about a quarter of an hour's walk from the station, finds himself on the outskirts of a great plain. This plain stretches away East to the Arabian Mountains, which are so disposed as to give the impression of an immense amphitheatre. In front of the traveller, and about three quarters of an hour's ride from the bank of the Nile, the chain is cut in two by a ravine, at the farther end of which

lies the tomb of King Amenophis IV, and to the North and South are seen the rock-hewn tombs of the chief officers of his household. The form of these tombs in no wise differs from that of other sepulchral monuments in Egypt. But what gives these tombs a claim to special attention is the intensity of the sun-worship therein manifested. The ancient tombs at Saggarah depict on their walls the thousand and one occupations of familiar Egyptian life, from the labors of the fields to the pleasures of the dance. In the valley of the kings at Thebes, the dead are shown in the society of the gods and goddesses, or passing through the various stages of life beyond the tomb. But at El-Amarna the sun invades and permeates everything. Out of doors it figures, although usually in a state of bad preservation, on the lintel of the large entrance portal, and no sooner has the visitor crossed the threshold than he again encounters it on the walls darting its rays on the person of its royal worshipper. In one place Amenophis is seen in his palace; his queen is at his side and their little daughters cling close to their parents, while the sun inundates him with its rays, and rests its hands on his head and that of his wife, extending them, at the same time, to overshadow the heads of the remaining members of the group. In another scene the king is represented in the act of offering to the god presents of cakes or of flowers. It is not clear whether the God is satisfied or not, but Amenophis is plunged into an ecstasy of bliss and reaches out toward the sign of life suspended from one of the rays. Again, the king, leaning over a balcony, distributes golden necklaces; and the sun contemplates the scene with pleasure, lavishing his light and heat on all present. Elsewhere, the king is leaving his palace in a chariot drawn by magnificent chargers, while the sun pours down its rays upon him still more lavishly than before. In a hypogeum to the South the queen appears in the act of offering herself and her two royal names to the sun, and the god graciously extends his hand over her and her offering.

All these scenes we have described, are not, as one might have expected, to be found in the tomb of the sovereign himself, which was never completed and is not the most remarkable, but in the tombs of the nobles. Nothing could more clearly show with what ardor the courtiers had embraced the

new worship. The writer has visited about twenty-five of these hypogea in company with the Rev. P. Lavignac. The scenes do not lack variety, and in particular are very animated. The royal family appears to be greatly attached to one another: the children caress their mother lovingly while the king looks on with tenderness and satisfaction. A like spirit of union and sympathy characterized the king's relations with those around him and with his subjects: when the king distributes his largesses, the people applaud him; when he drives in his chariot, the soldiers run before him; the priests receive him with enthusiasm; joy is manifest on every countenance.

Evidently this people drink in with rapture the rays of their solar god. But for us this implacable ubiquity of the sun overpowers us. It appears nothing less than an obsession. That he should reign outside upon the burning sands may be easily understood, but for what reason does the artist introduce him with his brilliant rays into these dismal caverns? Not less ubiquitous, however, than the sun is the person of his royal worshipper. Nowhere else in Egypt did the personality of the prince impose itself in this fashion, and the explanation is that Amenophis IV was not only king, but in some sort also doctor and prophet. No one knew the deity except his son, the king. Hence his courtiers were also his disciples. The texts relate how a certain Touton, a royal messenger, betook himself each morning to the king for instruction "by reason of the great love he bore to the royal doctrine". All wished to think as the king, and even sought to copy his appearance. "Khouniatonon", according to the description of him by M. Maspero, "appears with a long narrow, cone-shaped head, a receding forehead, and a large, aquiline nose; the mouth is small; the lips are thin; but the chin is unduly large and protrudes over a long, thin neck." This was the model on which the nobles sought to form themselves; at least such they have come down to us in the tombs of El-Amarna where, according to the writer just quoted, one meets only "angular profiles, peaked skulls, weak chests, spare figures, and prominent abdomens".

Are we to imagine the court of Amenophis IV as so absorbed in the exercises of religious worship that other im-

portant interests of the empire did not receive their due share of attention? It is certainly possible that the government of the country had to suffer from their excessive religious fervor. The letters of El-Amarna are a series of complaints about the pharaoh's inaction. The phenomenon, however, was not new in Egyptian life and need not surprise us. Moreover the spirit which reigned at the court of Amenophis IV would lead us to expect something of this kind. We have already said that the new religion breathed everywhere joy and animation. The little that remains of the royal palace confirms this impression. It is nothing more than a pavement in painted stucco, containing a large tableau with a marsh depicted in which plants of varied kinds are sprouting and where fish abound. Hard by, young calves are frisking about free and unrestrained, while, to the side, some Asiatics are being led off into captivity. The realistic character of the art of this epoch has been remarked upon. M. Maspero would confine what novelty it possesses to the novelty of the subjects treated. This may be so, but it is no small matter that the artist has begun to scrutinize nature more closely and has been able to reproduce it with success and fidelity. The traditional forms disappear to make way for forms truer to their originals. The solar disc with its scorching rays resembles the sun far more closely than did a human figure with a hawk's head surmounted by a tiny sphere. To a worship anthropomorphic and mythological another in much closer contact with nature has succeeded, and art has likewise turned to nature for its inspiration. Here is a most important point for the appreciation of the character of this entire movement. And fortunately the texts seem to point in the same direction. The following fragment from a hymn in praise of the sun, inscribed in hieroglyphics in one of the tombs and first deciphered by M. Bouriaut, is here given from the French version of Prof. Erman's work on Egyptian Religion. The fragment is the most perfect we possess and gives an idea of the others, which, as we should expect, are canticles to the radiant disc.

Thou appearest in beauty in the horizon of the heavens, thou, living sun! who wast the first among the living. Thou risest in the horizon to the East and fillest the earth with thy beauty. Thou art

beautiful and great and dazzling in thy elevation above the earth. Thy rays enwrap all countries, how numerous soever they may be, which thou hast created. Thou art Râ. . . . Thou subduest them by thy love. Thou art distant, but thy rays are on the earth.

Thou descendest into the western horizon and the earth enters into darkness, as if it were dead. Its inhabitants sleep in their chambers with head wrapped up. Their nostrils are stopped up and their eyes exchange looks no longer. Should one steal from them what reposes under their head, they remark it not. The lions come out from their dens and the reptiles bite . . . the earth is silent; for he who created it rests in his horizon.

At early morning thou risest in the horizon and thy sunlight makes day. The darkness is scattered when thou sendest forth thy rays. The inhabitants of Egypt are glad; they awake and are on foot when thou hast risen. They bathe their bodies and assume their dress. They lift up their hands to praise thee. All the country begins to labor.

Throughout its pastures, all the cattle are content. The trees and plants become green, the birds flutter in their nests and clap their wings to praise thee. All beasts bound upon their paws; the hovering and flying thing lives when thou risest for them.

The vessels sail up and down; the ways are open at thy rising. The fishes of the river leap before thy face; thy rays penetrate through the waves of the sea. . . .

The chicken in the egg chirps already in its shell where thou breathest the air which makes it live; it leaves the shell to make its voice heard . . . it walks about on its feet as soon as it comes out.

How numerous are the things thou hast made! . . . According to thy wish, thou didst create the earth, thou alone, with both men and flocks and all beasts, everything which is upon it, that which moves upon feet, that which swims, and that which flies with wings.

The countries of the stranger, Syria, Ethiopia, and the country of Egypt, thou didst place each in its place and thou didst create what was necessary for them; each has its own special good and its time of life has been reckoned. Differing in tongue, they differ also in color; the distinguishing characteristic which distinguishes the peoples.

Thou broughtest forth the Nile from the abyss, and, according to thy desire, thou madest it nourish mankind. . . .

Thou didst create nourishment for the countries afar off and didst place a Nile in the heavens that it might flow to them; it rolls its waves on the mountains as the ocean, and gives moisture to their lands and to their cities. How beautiful are thy decrees, O Lord of eternity!

The Nile in the heavens thou sendest to the strangers and to the wild beasts of the desert which move upon their feet, and the Nile which springs from the abyss thou sendest to Egypt.

Thou didst create the seasons to preserve everything thou hast created, the winter to refresh, the heat of the summer to show thy power(?). Thou didst create the heavens aloft and afar, in order there to shine and see thy entire work, alone rising in thy form of a living sun, resplendent and radiant, going and returning. Thou didst create (the earth) for those who are born of thee alone, the capitals, cities, races, roads, and rivers. All looks turn toward thee when noonday sun thou art above the earth.

The eminent Egyptologist from whom we have just quoted notes the easily discernible difference between this and the hymns of a former generation. It is not that the sun is here creator and vivifier of all things; but what strikes us is the absence of all reference to the sun's mythological titles, to his bark beyond the tomb, to his struggles with the serpent Apophis and all his other exploits. It is, in short, the sun itself which is adored, and a stranger might join with the Egyptian in this canticle which shows a keen appreciation of nature and seeks therein its sole inspiration. This is a valuable indication and harmonizes with the others already noted.

El-Amarna was at once capital of the kingdom and of the new religion. But Atonon's worship was not confined to it alone. It spread to Memphis, Heliopolis, Hermopolis, Fayoum, all the chief cities of the valley, and penetrated even into Thebes itself, to the supreme confusion of the priests of Amon. Prof. Winckler has thought that it was proclaimed at Jerusalem by the king's order; but his conjecture is without reliable foundation. Arta-Khipa, governor of Jerusalem, in saying that the king has placed his name on the city forever, means no more than that the king has established his authority therein, not that of his god. Nothing hitherto discovered would lead us to think that the cult of Atonon passed the Egyptian frontier. In Egypt itself, the new cult hardly outlived its founder. Amenophis IV died still young, in the eighteenth year of his reign. Of his son-in-law, who succeeded him, we know no more than that he had a very short reign. And his successor, abandoning the new capital, hast-

ened back to Thebes and restored the worship of Amon. So collapsed the entire reform movement. Atonon disappeared, never to return; his worship was regarded as a momentary aberration, and Amenophis IV, the heretic king, does not even figure in the list of kings drawn up by Abydos. Modern science had long been sorely puzzled by this monarch; some had even taken him for a woman; but since he has been restored to history, he has amply made up for the neglect of ages and has excited hardly less interest than Ramses II himself. Had his mummy been discovered, no good tourist would fail to pay it the compliment of a visit.

Notwithstanding the interest taken in this movement, scholars are yet far from unanimous as to its real character and scope. Some have regarded it as an importation, probably from Syria. The word Atonon resembles that of Adonis, the young friend of Aphrodite, celebrated for his beauty; or more simply still it might be compared with the Semitic Adon, meaning Lord, and familiar to us though the word Adonai, employed by the Bible in speaking of God. It has been conjectured that Tu, the mother of the king, was a Syrian, and the influence of the mother, especially in religious matters, has been largely insisted on. Unfortunately for this hypothesis, it has been established that queen Tu was no foreigner but a true Egyptian, though not of the divine stock of the pharaohs, being daughter of Ionia and Tonia. Moreover, in the opinion of some Tu was not the mother of Amenophis IV, but merely his mother-in-law. Lastly, it is known that Syria at that remote epoch was not remarkable for the worship of the sun. Its Baal was rather the god of storms and of rain. In Babylon, the god Sin or the Moon enjoyed equal favor with Shamash or the Sun. Shamash was god of Sippar and this latter was the general term for the Sun. In so far there is an analogy with Atonon, the sun's disc; but Sippar at that time exercised very little influence, for the great gods of Babylon were then Bel and Mardouk. Nor did Atonon originate in any confusion between these gods and Shamash, for no feature proper to them is to be found at El-Amarna. Nor was it to be expected in view of the purely naturalistic character of the worship of the disc.

May we then suppose that it is the sun itself which is adored

for its light and its heat, much as the savages, we are told, worship natural objects? Should we regard it as the conception of a simple soul, such as Lamartine has admirably described it, making its first efforts after the unknown god and spontaneously finding him in the bright rays of the sun? But this sentiment is too naive, or should we say too refined for the times of Amenophis IV. Such a phrase as "Har-achté, acclaimed in the horizon under his name of splendor, who is in the solar disc", occurring in the king's address to his god, seems to allude to a mysterious power expressed by the name, which is as it were its exterior energy. The king's doctrine, too, which he himself taught, must have been something higher than mere nature worship. But we must here guard against an easy exaggeration which would contradict the plain sense of the hymn already quoted. The sun is not a mere symbol of the divinity; it is in some sort the divinity itself; its light and heat are the benefits it confers. Acts are, indeed, attributed to it which are not proper to the sun, such as the creation of the world and of men, but these acts have been by every people ascribed to their divinity and, in this case, it is still the sun which is regarded as creator. In all this there is no doubt a surprising confusion of thought, but one nevertheless from which no ancient people escaped. The sovereign aimed at unifying religious worship. The tendency to monolatria is evident—we have already said, almost an obsession. Had his subjects followed his leading, they would have had but one god. But this is yet far from monotheism. Faith in God, as we understand it, not content with proclaiming that He is one only, asserts in addition that He is distinct from all things in the world. The Stoic philosophers also affirmed the unity of the Divinity, but their god was merely the soul of the world. This was pantheism, not monotheism, and still less so was the doctrine of Amenophis IV. The legislator of the Jews by forbidding any image of God cut far deeper into the roots of idolatry, in so much as he gave the people to understand that God had nothing in common with any natural object except in so far as he had given being to all and continued to preserve them. Evidently the thought of Amenophis IV did not rise so high.

Another hypothesis would attribute the reform movement

to an outbreak of what we are now familiar with as the secular spirit. The priesthood of Thebes had become very powerful. On more than one occasion during the course of Egypt's history, the high priests of Amon had roused the jealousy of their sovereign. Their possessions were immense, their retainers numerous, and the popular veneration for them knew no bounds. To destroy the prestige of their idol was the surest way to come at the priests and to dry up the source of their revenues. The people might be persuaded that the same god was still adored, only free from the mass of superstitions gathered together by the priests for their own benefit. They were the depositaries of the secrets of mythology; they alone could explain the hidden and profound meaning of those strange scenes which covered the walls of the tombs. The cult of Atonon simplified everything. The influence of the priests diminished in proportion as the mysterious was got rid of. It would be unsafe to assert that such thoughts exercised no influence on the mind of the sovereign in view of the feeling of jealousy which would naturally be aroused in his mind by the presence of a priesthood powerful enough to be a danger to the royal power itself. It is easier however to believe, in view of what we know of the development of the movement, that the king's action was dictated by regard for interests of a more general character.

With Professor Erman, then, we would consider the king's purpose as mainly political. His authority was no longer confined to the Valley of the Nile; his subjects in Syria were hardly less numerous than those in Egypt. Was the king's aim then to choose out a god whom all could adore; a god devoid of every attribute merely traditional and national, yet satisfactory to his Egyptian subjects because in reality the same god as they had adored from the remotest ages? Such a view becomes probable in the light of the hymn already quoted from Prof. Erman. Atonon is there acclaimed not merely the god of Egypt but the god of all peoples as well. He is the sun of the ancient Egyptians, but shorn of the restrictions of their mythology—the sun of Egypt and of the whole world. While too the older Egyptians had never written the names of strangers without the addition of opprobrious epithets, Amenophis IV mentions the Ethiopian and the

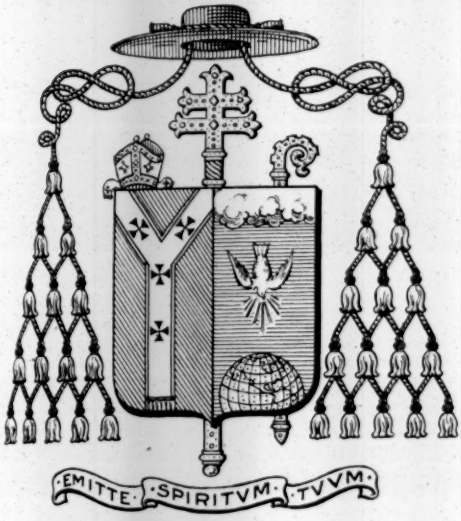
Syrian not only without insults, but as recipients equally with his own nation of the bounties of his god. Nor is this all. Knowing well that Syria adored the god of storms and rain, because it could not subsist without the rains of heaven from which it expected those blessings for which the Egyptian is indebted to the Nile, he imagined that the sun had created two Niles, one which he placed in the heavens to pour down its waters on Syria, the other in Egypt to irrigate its barren shores. This conception in the religious order was a veritable stroke of genius. It was to unite in one adoration the two parts of the empire. But it was also daring, even to rashness. How indeed convince the Egyptians that the sun had created the Nile, and above all how persuade the Syrians that it was the sun which in spite of all appearances sent them the beneficent rains?

Both Syrians and Egyptians were too much attached to their religious traditions, to the names of their gods, to their forms and their deeds; the gods were too like men and too nigh to their worshipers, by their temples, their rites, and their images, for it to be possible to hope for the success of a religion such as that of Amenophis IV. The new cult, confined to a single divinity, almost rational in character, and founded solely on the observation of nature, had all the disadvantages of a philosophic religion proposed to people firmly anchored in their superstitions: the new philosophy, too, which had not been able to rise above the realms of sense, was of too limited a range to satisfy the whole human soul. Historically it was not even a step toward monotheism, for the reform broke down completely. We may even go farther and say that it could never have contributed to the evolution of that doctrine.

Eighteen centuries later another attempt, equally vain, was made in a similar direction within the Roman Empire. The situation created is not perhaps without analogy with that of our heretic king. The Emperor Aurelius, seeing the spread of Christianity and understanding that the multiplicity of gods was a cause of weakness both to the empire and for paganism, inaugurated the worship of the god Sun, whom he called lord of the Roman Empire, "Dominus Romani Imperii." At the same time (A. D. 274) he proclaimed himself god on earth and absolute master. M. Homs remarks that

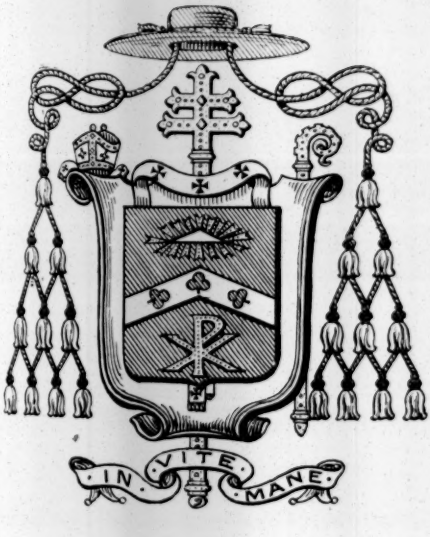
Cardinal

ILLUSTRATION 11



Archbishop

ILLUSTRATION 12



"the two legends and the two innovations are correlative". It was a vigorous attempt at consolidation and centralization. The sun had been chosen as god, because the greater number of the divinities hitherto worshipped had already more or less a solar character. Theorists, like Macrobius, strove for a long time after to prove that all the gods of the Empire were but variations of the one solar divinity, while Julian the Apostate rejoiced to call himself servant of the sun. But it is evident that this false monotheism, directed against Christianity, could not help on the cause of the true doctrine. Let it be added that neither did it impede it. Aurelius was assassinated shortly after publishing a cruel edict against the Christians. His reform however seems to us to be that which in the course of history most closely resembles the attempt of Amenophis IV. It is at least of interest because it appeared in a much more enlightened age and was designed as a barrier against the progress of the truth. The reform of Amenophis IV was rather in advance of the times; it was perhaps the work of a powerful genius, who may have been none other than the sovereign himself. Its importance however in the religious history of humanity must not be exaggerated. To call it monotheism would be an error, and to attribute to it any influence whatsoever on the religious thought of the Jews is to allow oneself to be led by a mere conjecture without reasonable foundation. All the dazzling brilliancy of the Radiant Disc could not compare with one ray of light from above.

FR. M. J. LAGRANGE.

Jerusalem, Palestine.

ECCLESIASTICAL HERALDRY.—V.

7. RULES FOR BLAZONING.

BY blazoning is understood the art of describing in technical terms and representing in a heraldic manner any armorial figure, device, or composition. An accurate description of any heraldic shield, even without a visual representation of it, should enable a competent herald to reproduce it faithfully; and vice versa, an accurate representation, either in colors or in black print with the conventional dots and lines, should likewise enable him to describe it accurately.

Hence, the following rules of blazoning are observed on all occasions with the most rigid precision:

1. It is necessary to begin with the *field* of the escutcheon, mentioning its divisions *per fess, per pale,* etc., if such there be, and noting whether they are *indented, engrailed,* etc.,—it being taken for granted that they are straight, unless otherwise stated.

2. Next, the *ordinary*, if any, follows,—unless it be a *chief;* then the *charges* between which the ordinary is placed, and the charges on the ordinary.

3. Lastly is mentioned a *canton* or a *chief,* and marks of *cadency* (the position of which is on either the dexter or mid chief and on the crest) and *differencing* (change of tincture or introduction of secondary charges).

4. There must be no unnecessary repetition of technical terms: example, "azure, a crescent between three stars *or*", implying that both the crescent and the stars are *or.*

5. Likewise, when a tincture has been already mentioned and it must be repeated for a subsequent charge, we say *of the field, of the first* or *of the second* (tincture), etc.

6. We must always begin with the charge that lies nearest the centre of the shield; as also name the *chief* before the *base*, the *dexter* before the *sinister*, and in quarterly 1, 4 before 2, 3.

7. Where the charges are of the *natural* color of the animals or objects represented, we simply style them *proper.*

8. Another general rule in blazoning, or rather in marshaling coat armor, is that metal shall never be placed upon metal, nor color upon color.

9. In case of *impalement*, that is when two coats of arms, for instance those of husband and wife, are placed side by side, the husband's occupies the dexter and the wife's the sinister side; impalement is also used sometimes by churchmen who impale the arms of their diocese (at dexter) with their own (at sinister): each half in these cases is blazoned separately, thus "impaled, at dexter . . . , at sinister. . . ."

10. *Quartering* is when the arms, for instance, of parents are carried by the children, who instead of bearing them *impaled* carry *quartered;* blazoned thus: "Quarterly, first and fourth (quarter) . . . , second and third . . ."

11. An *escutcheon of pretence* or *inescutcheon* is mentioned last, thus: "Over all, *en cœur* an escutcheon of pretence . . ."

8. Application of the foregoing Essentials to Ecclesiastical Heraldry.

GENERAL REMARKS.

Armorial bearings are emblems which serve as a distinguishing sign of a family, a personality, civic or ecclesiastical, the titular of a dignity. From the fact that they are conventional signs, used mostly to designate the nobility, it must not be concluded that they are the exclusive index of a nobleman. If all noblemen have coats of arms, all the coats of arms are not carried by noblemen. A proof of this is that at all times plain citizens, merchants, modest magistrates, priests, have taken coats of arms, not to mention communities, corporations, cities. "In the ecclesiastical order, armorial bearings are not, even accidentally, a mark of nobility. They merely indicate a Church dignity or charge, so that any dignitary, whether noble or not, if only he is *in charge*, has the right and duty to choose for himself personal arms to be made use of when necessary. They are the personal, individual, expression of him who has selected them, and consequently have an everyday importance which no one may gainsay".[1]

As we have stated before,[2] these coats of arms of our prelates derive from the seals, so much in use by ecclesiastics at the dawn of the Middle Ages, and were later transformed into heraldic emblems. The *Pontificale Romanum* prescribes that on the little breads and barrels offered at the consecration of a bishop and the blessing of an abbot there should be represented the "insignia [arms] consecratoris et electi, . . . insignia monasterii seu electi."

1. *Shield or Escutcheon.* The shape of an ecclesiastical shield is an indifferent matter, with the exception of that of an abbess, which is lozengy. As to the charges or emblems on the escutcheon, prelates who have family arms keep these. This has been the custom of all the Popes. Some modify them by altering the tinctures; others, on being promoted to an-

[1] Mgr. Barbier de Montault.

[2] Eccles. Review, February, 1910, p. 191.

other see, assume entirely new ones, or modify the previous ones. Several are *punning* arms (*armes parlantes*). However, religious or pious emblems naturally predominate in our prelatic heraldics, being mostly taken from the Old or New Testament and the characteristics of the Saints or other similar subjects. In this conjunction it may not be out of place to call attention to a not uncommon abuse, which is to represent on the shield an image or full figure of our Lord, the Blessed Virgin, or some saint; for these may be reproduced on carpets, cushions, etc., and hence are exposed to possible irreverence. The canons of some Councils are explicit on this point, and particularly prohibit the representation of the Calvary or our Lord on the Cross, etc. But a cross, for instance, or a Sacred Heart, a heart with a crown of thorns, being considered as heraldic emblems and used also in church decoration, are perfectly lawful; angels also are tolerated. (For the benefit of our prelates, we shall hereafter suggest a considerable selection of pious subjects and others, to choose from.) Not a few of the missionary bishops or vicars apostolic embody in their escutcheon the arms of their Order or Society, either per pale, per fess and quarterly, or in chief and on an ordinary, or even on the field itself. And sometimes a prelate puts on his own shield a part of the one of his consecrator or his predecessor.

2. *Crest and Exterior Ornaments.* The so-called supporters, like angels, lions, greyhounds, etc., are rarely used, even by the Pope. The place of the crest and supporters, in ecclesiastical heraldry, is taken by the pontifical hat and its tassels, the cross, mitre, and crozier; and besides these exterior ornaments, there may be also the pallium and the various decorations of orders of knighthood.

a. The Pontifical Hat. This hat, with its cord and tassels, a token of dignity or jurisdiction and expressive of ecclesiastical immunity or franchise, is the truly heraldic hat, and shows the rank of the wearer by its color and the definite number of tassels hanging on either side of the escutcheon. The practice of thus timbring the coat of arms was imitated by the bishops from the Roman cardinals, at the beginning of the seventeenth century, or even earlier.

b. The Cross. It is not question here of the processional

cross or crucifix; nor of the metropolitan (improperly called archiepiscopal) cross, which is carried before the metropolitan archbishop when within his province and in such a way that the crucifix is turned toward him. This metropolitan cross, by the way, should have but one cross-bar and its crucifix, much like the processional cross. This remark about the single cross-bar is applicable to the pectoral cross of a few Irish prelates, but the late Archbishops McHale and Croke and Cardinal Logue (who however had discarded it at Montreal in September, 1910), have a pectoral cross showing a double cross-piece;[3] whilst the Pope's own pectoral cross has a single cross-bar, as well as his papal cross, corresponding exactly to a correct metropolitan cross. As for the triple-armed cross, called sometimes the *Papal* cross, it has never existed in actual usage, and is found only on a few Papal tombs or medals, for instance, on Leo XIII's medal of the year 1885 in the hand of a personification of the Papacy, and of the year 1887 in his own hand; the other medals show always a one-armed cross. In conclusion, the double-armed cross is or at least ought to be used only in heraldry.

This heraldic cross, as a privilege of those invested with the episcopal dignity, is represented with a double cross-piece for archbishops, and with a single cross-piece for bishops. It may also figure in the coats of arms of titular archbishops or bishops, for radically they possess episcopal power. But an abbot or a protonotary apostolic has no right to it. The proper tincture of the heraldic cross is gold. Its position is behind the shield, like a staff supporting it.

c. The Mitre. This ornament, a solemn head-covering, is used in religious ceremonies by cardinals, patriarchs, archbishops, and bishops, by abbots superiors of abbeys, protonotaries, and some canons. But it is not allowed on the coats of arms of those who have the privilege of the mitre only *ad pontificalia*,[4] except by special indult. The mitre represented in heraldry is the mitre called *pretiosa*, which is of white silk or silver cloth, richly embroidered with gold or silver and studded with gems. Its position is above the dexter canton of the chief, the left of the beholder.

[3] It seems there is an authentic exception in favor of Armagh and Lisbon (*Analecta juris pontificii*, 1896, col. 344).

[4] Barbier de Montault.

d. The Crozier. It is the bishop's crook or pastoral staff, and being a mark of jurisdiction is used by bishops in their dioceses and by abbots in their monasteries. The latter carried it long before St. Bernard's time, usually with a sudarium or velum. Its tincture in heraldry is gold, and its position is above the sinister canton of the chief, the right of the beholder. The curve, in the case of an abbot, should be turned inside or toward the left of the beholder, according to the custom of over three centuries.

e. Coronet. Prelates generally preserve the paternal coronet when they have one. The archbishops or bishops (there are seven or eight of these in the United States) who enjoy the title of Roman Counts, may timber their shield with a count's coronet,[5] the position of which is above the middle chief, immediately under the heraldic cross.

f. Pallium or Pall. Every metropolitan makes application for and receives the pallium from the Pope. Some bishops also receive it by privilege of their see (instances, Marseilles, Autun, Le Puy, Barcelona, etc.), and others as a mark of personal good-will. It is a narrow band of white lamb's wool, with two pendants meant to fall in front and in the back; six small black crosses are embroidered on it. On the coat of arms, it may be rolled up in the form of a collar around the cross, but should not overlap the chief; others, less properly, surround the escutcheon with it.

g. Orders of Knighthood. The place of these decorations is under the shield. If they are of a lower class, the ribbon with cross is found at the base of the shield; if of a higher rank, the ribbon with badge surrounds the escutcheon. In other cases, as for the Cross of Malta, the cross is found behind the shield, etc.

3. *Mottoes* (*Devises*). They rightly figure in a complete coat of arms, and they serve to express a rule of conduct ("Instaurare omnia in Christo!"), or indicate how one's obligations are understood ("Fide et lenitate!"), or invoke the protection of God, of the Blessed Virgin, or of the Saints ("Iter para tutum!"), or recall a favorite thought, or even the name of the person or place concerned (*armes parlantes*):

[5] ECCLES. REVIEW, August, 1910, p. 146, illustration 8.

Religious, for instance, will generally preserve the motto of their Order or Congregation, as "Pauperes evangelizantur" for Marist Fathers, etc. In ecclesiastical heraldry, mottoes were rarely used up to the middle of the nineteenth century in France, but were common in Spain, Belgium, England, though not so frequent in Italy. The proper place for the motto is below the escutcheon, on a ribbon or escroll of a harmonizing tincture. Sometimes there are two, one below and another above the coat of arms. (As I promised when speaking of *shields*, I shall later on suggest a variety of *mottoes* to choose from.)

We now proceed to the most practical part of our work, and set down in order with appropriate illustrations, the most approved rules, customs, and etiquette of the present time; including the very latest official document, Pius X's Motu proprio entitled "Inter multiplices", 21 February, 1905, concerning the privileges of Roman prelates.

The Pope's Coat of Arms.

The Pope's escutcheon or shield is oval in shape; the crest, one which is exclusively the Pope's, consists of the tiara with its fanons or flaps and St. Peter's keys in saltire above the chief; there is no motto to the Papal arms. (See frontispiece of March No., 1910.)

As to the shield, I would remark that, among the Papal escutcheons of these last five hundred years (since the coat of arms came into use) there are not half-a-dozen shields that show any religious or pious device, with the exception of three or four crosses of various shapes; but then the cross is a common decorative emblem. The Popes in almost every instance have made use of their family arms, a few only impaling these arms with those of their Religious Order as the Benedictine Popes, or marshaling the latter in the chief as the Dominican and Franciscan Popes. Our present Pope, not having any family arms, adopted part of those of two bishops of Treviso, his friends, and after his elevation preserved also the arms of the Patriarchate of Venice.

The crest, which of course is the same for all Popes, is made up of the tiara and the keys. The tiara or triple crown is nowadays of ovoid shape, and since the time of

Benedict XII has been encircled by three crowns of gold and surmounted with a small terrestrial globe and its cross. The three crowns, by heraldic tradition, and as can be seen on the tiara of the Pontifical Jubilee of Leo XIII, 1902, are of three different orders: the larger and lower one is a royal crown of fleur de lys, the middle is a princely or ducal crown, and the upper a count's coronet. These three crowns, called often the *triregnum*, are interpreted to represent the Pope's attributes as king, prophet or doctor, and high priest, as expressed also in the coronation ceremony, when the first cardinal-deacon imposes it, saying: "Accipe tiaram tribus coronis ornatam, et scias te esse Patrem principum et regum, Rectorem orbis, et in terra Vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in saecula saeculorum. Amen." The keys of St. Peter represent the double power of loosening and binding (Matt. 16: 19), and for this reason the one in dexter is gold and the other in sinister is silver. The wards marked with a cross are represented upward and the handles downward, to express that this power comes from heaven but is exercised on earth. Both keys are united by a red string ending with a tuft. The fanons of the tiara are generally raised to show a cross on either extremity.

The coat of arms of Pius X, which was given in colors in the REVIEW, March, 1910, p. 335, is blazoned thus: "Azure, a star of six points or, and in base an anchor of three branches, bendwise, and emerging from tossed waves, all proper; on a chief argent, the Lion of St. Mark proper." This chief, however, for better effect and to conform to heraldry, is an altered expression of the original arms of Venice, which are blazoned as follows: "Azure, a winged lion passant gardant with a glory or; in his forepaws an open book, thereon 'Pax tibi, Marce, Evangelista Meus', over the dexter page a sword erect, all proper."

A CARDINAL'S COAT OF ARMS.

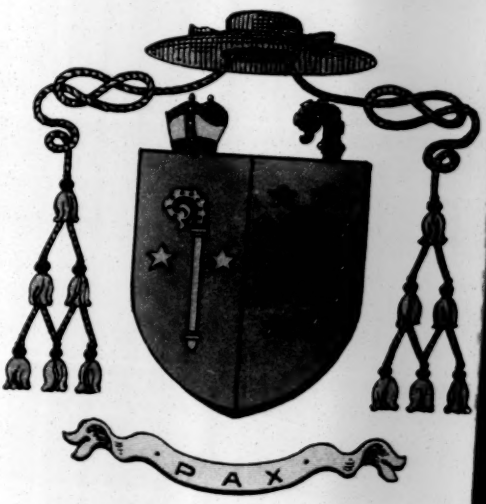
Although holding the highest dignity in the Church, but of a special order, a cardinal as such has no jurisdiction, and consequently has no right to carry a crozier; even the pectoral cross, outside the pontificals, was granted to all cardinals only in the year 1905 by Pope Pius X. Likewise a cardinal with-

Bishop

ILLUSTRATION 13

Abbot

ILLUSTRATION 14



Abbess

ILLUSTRATION 15

out episcopal consecration has no right to have the heraldic cross on his coat of arms. As to the tassels of the heraldic hat, they consisted generally of three rows, until at the time of Pius VII they were fixed at five rows, in all fifteen tassels, and no more.[6] According to this a cardinal *de Curia*, not a bishop, has a right to timber his coat of arms with the red hat and fifteen tassels, only, without cross, mitre or crozier, whilst a cardinal with the episcopal character has a right to the complete crest.

Our Cardinal-Archbishop, His Eminence Cardinal Gibbons, has been using for diocesan transactions a coat of arms of one of his predecessors, representing the Blessed Virgin Mother of God (the Cathedral is dedicated to the Assumption, and the Cardinal's title is St. Mary *trans Tiberim*), and for *private* correspondence his personal coat of arms, which represents the Holy Ghost descending over the world. There is a beautiful and prophetic coat of arms of the Gibbons family in the *Armorial of Ireland*, XVII, 27 (of which more anon); and besides, I here propose the archiepiscopal pall or pallium, Baltimore having given us the first archbishop of the United States. Impaling then the latter arms of the see with His Eminence's personal arms, we have a heraldic achievement blazoned as in *illustration 11*.

Arms. "Impaled vert and azure, at dexter an archbishop's pall proper, at sinister a Holy Ghost argent radiant or descending from clouds of the third, in base a globe of the fourth."

Crest. "A cardinal's hat with fifteen tassels, and an archbishop's cross, mitre and crozier."

Motto. "Emitte Spiritum tuum" (Ps. 103: 30).

A Patriarch and Primate's Coat of Arms.

We have no patriarch in America, unless we consider as belonging in some way to us the Patriarch of the West Indies, the present Archbishop of Toledo (Spain). Much less are there any primates, a title which is but a historical memory: instances, the Archbishop of Armagh who is styled Primate of All Ireland; the Archbishop of Dublin, who is called

[6] Decree of the Congregation of the Ceremonial, 14 April, 1832.

Primate of Ireland; the Archbishop of Lyons, "Prima Sedes Galliarum", etc.

Up to a few years ago there was no difference in the crest of a patriarch and an archbishop; now the accepted etiquette is that the patriarch timbers his arms with the double cross and the green pontifical hat with fifteen tassels.

An Archbishop's Coat of Arms.

An archbishop is called metropolitan when he has suffragans. In heraldry, the double cross, as well as the number of tassels on the green pontifical hat, distinguish him from a bishop: the tassels are in four rows, one, two, three, four; in all ten. He has also the privilege of showing the pallium, as stated under General Remarks above.

His Grace, Archbishop Patrick John Ryan, of Philadelphia, has the following coat of arms. (See *illustration 12*).

Arms. "Vert, on a chevron argent three shamrocks of the field, in chief a Jehovah of the second radiant or, and in base a Chrismon of the last."

Crest. "An archbishop's green hat with ten tassels, pallium, double cross, mitre and crozier.

Motto. "In Vite mane" (John 15: 5).

A Bishop's Coat of Arms.

The bishop's coat of arms, besides the mitre and the crozier, shows a single-arm cross and the green pontifical hat with three rows of tassels, one, two, three; in all six. A titular bishop, vicar apostolic, coadjutor or auxiliary, enjoys the same privileges; and a bishop elect, being a prelate by the very fact of his election, wears the prelatic costume, with the exception of the pectoral cross, and may choose for himself a coat of arms.

The Right Rev. Nicholas C. Matz, Bishop of Denver, has had the ingenious inspiration to take for his coat of arms that wonderful phenomenon of the Rockies, the Mount of the Holy Cross, whose crevices filled with perpetual snow exhibit an immaculate cross, near the geographical centre of the diocese, the Centennial State. (See *illustration 13*).

Arms. "Azure, a chain of the Rockies proper, the middle mount with a cross pointed argent barreways, and in base a campagne vert."

Crest. "A bishop's green hat with six tassels, simple cross, mitre and crozier."

Motto. "In hoc signo vinces."

An Abbot's Coat of Arms.

Both classes of abbots, the abbots *nullius,* who have an exempted territorial jurisdiction, and the abbots *regiminis* or simple abbots, being crossed and mitred, come next to the bishops; they both wear the pectoral cross and the ring and use the pontificals, etc. In heraldry, they impale with their own arms those of their abbey or of their Order or Congregation. Their crest shows a black hat with three rows of tassels, one, two, three, in all six; a mitre, and a crozier turned to dexter; no cross, unless they are at the same time bishops. Since last year we have had in the United States an abbot *nullius,* the Right Rev. Leo Haid, O.S.B., Vicar Apostolic of North Carolina and Abbot Nullius of Belmont, N. C.

The late Abbot Prosper Guéranger, of Solesmes, who was at the same time General Superior of the Benedictine Congregation of France, had the following coat of arms. (See *illustration 14*).

Arms. "Per pale cousu azure, a crozier argent accosted of two stars of the last (Solesmes modern); a rose leaved and stemmed proper, environed of ten stars or in orle (Dom Guéranger)."

Crest. An abbot's black hat with six tassels, no cross, a mitre, and a crozier turned to dexter.

Motto: "Pax."

An Abbess's Coat of Arms.

Their shield has the shape of a lozenge; the only piece that makes up the crest is a crozier in pale turned dexter. A chaplet or patenotre sable may also surround the escutcheon.

As to secular canonesses, the only ones under an abbess now in existence are those of Austria, comprising four great chapters, the principal of these being the one of the Haradchin at Prag in Bohemia, founded by Empress Maria Teresa: it always has at its head as abbess an archduchess of Habsbourg-Lorraine. This abbess-princess carries as her particular insignia the pectoral cross of gold, the ring, and the

crozier, and as headgear wears an ancient coronet on which is found this inscription, "Virgo Ludmilla a Blyzyw abbatissa me fecit MDLIII (1553)." The abbess of the Haradchin has the privilege of crowning the Empress of Austria with the crown of Hungary. The present abbess is the Archduchess Maria Annunciata, a cousin of the Emperor, and strange to say happens to be at the same time the First Lady of the Court, since the year 1906.

As a specimen of the coat of arms of an abbess, we here illustrate the arms of the late abbess of Notre Dame de Bonlieu, a Benedictine-Norbertine abbey now exiled in Belgium; the abbess's name was Madame Marie Odiot de Benôit, hence no doubt the double pun of the Motto. (See *illustration 15*).

Arms. "Or, a bear passant sable, on a chief azure a star argent."

Crest. A crozier in pale turned to dexter, a patenotre surrounding the shield.

Motto. "Voca me cum benedictis." (Missa Defunct.)

A Roman Prelate's Coat of Arms.

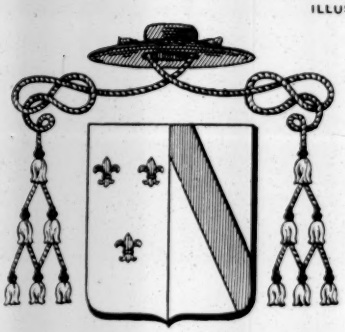
Before treating of Roman prelates, we wish to say a few words of regular prelates. The regular prelates, or better the prelates regular, as Benedictine abbots, canons regular, etc., with quasi-episcopal jurisdiction, are practically only cardinals, bishops, and abbots. If they have a right to mitre and crozier, they timber their arms with black hat of six tassels, mitre and crozier, or better some say only with hat and in pale the abbot's crozier. If they are only *ad honorem*, without jurisdiction, they timber them only with the black hat of six tassels, as is the case with the Master General of the Dominicans, the Secretary of the Index, etc.

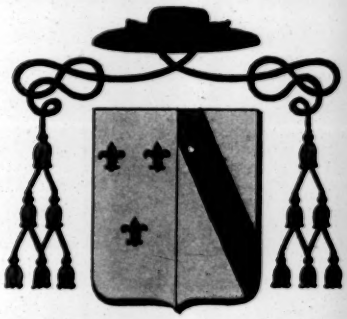
Now for our Roman Prelates or Prelates of the Roman Court. A Roman prelate is a dignitary, who on this account has no jurisdiction *in foro externo* but only personally has a title and honors of a superior rank. There are a great variety of such dignitaries, but we here shall mention only those that are thus honored in the United States, and from the standpoint of heraldry.

1. The Protonotaries Apostolic *ad instar* have the privilege

Protonotary Apostolic
ad instar

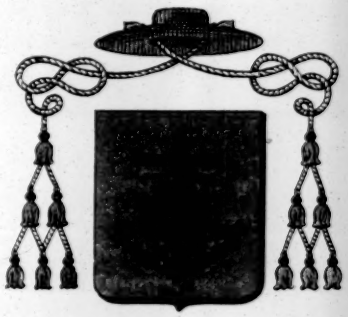
ILLUSTRATION 16





Honorary Protonotary Apostolic, Vicar General, and Capitular

ILLUSTRATION 17

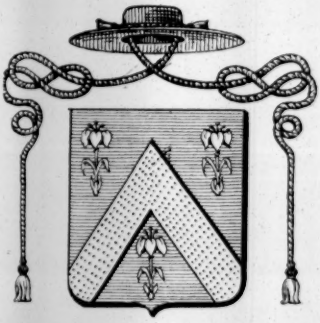


Canon

ILLUSTRATION 18

Priest

ILLUSTRATION 19



of the purple hat with amaranth red cord and tassels, disposed in three rows, one, two, three, in all six on each side. (Illustration 16.).

2. The titular or honorary Protonotaries Apostolic, or "Black" Protonotaries, have, as the latter name indicates, the hat, cord and tassels (the same number) black. And since 1905 the identical privilege has been extended to all Vicars General and Capitular for the time of their incumbency. (Illustration 17.)

3. The Canons of a cathedral or collegiate church have the right to timber their coat of arms with the black hat of three tassels on each side. (Illustration 18.)

4. The irremovable rectors of parishes, superiors of seminaries, and any priests entrusted with a permanent charge, timber with the black hat of one tassel on each side. (Illustration 19.)

Denver, Colorado. ALOYSIUS BRUCKER, S.J.

[TO BE CONTINUED.]

"QUID MIHI ET TIBI EST, MULIER?" JOHN 2:4.

A Study in Exegesis.

THE words addressed by our Divine Redeemer to His Blessed Mother at the marriage feast of Cana invariably strike the reader as being strangely rude. "Quid mihi et tibi est, mulier? Nondum venit hora mea."[1] To mollify this unpleasant impression there has been a united effort of all sincere commentators since the days of St. Chrysostom and St. Augustine. The Modernist finds no difficulty in the passage. He feels certain that they who view it otherwise than he does, start from a false hypothesis by wrongly identifying the divine and transfigured Christ of history with the lowly, unassuming, and more human participant in the nuptial rejoicings.[2] In the Modernist view it is only

[1] Jno. 2: 4.

[2] The Modernistic attitude alluded to is thus sketched in the Encyclical *Pascendi:* "In the person of Christ, they [the Modernists] say, science and history encounter nothing that is not human. Therefore, in virtue of the first [Modernistic] canon deduced from agnosticism, whatever there is in his history suggestive of the divine must be rejected. Then, according to the second canon, the historical person of Christ was transfigured by faith; therefore everything that raises it above historical conditions must be removed."

after an unwonted idealization of Christ and Mary that one can conceive such a tender relationship between them as would obliterate or make hard of belief the sterner Gospel facts. This opinion may be discarded, since it errs in fundamental principles. It is not here a question of sentimental piety but of sound exegesis, and the mere fact that the Mother of God is involved does not render the problem less interesting or important than countless others that unbelievers are wont to treat most scrupulously.

To one familiar with the literature on the subject, it does not seem more obligatory to hold that the difficulties with which the passage is thought to bristle have been adequately solved than to maintain that they are utterly groundless or insoluble. On one only point of direct interest are the Fathers unanimous, and that is in their insistence on the first historic manifestations of His divine power, the "initium signorum",[3] as having been made by our Lord through favor for His Mother.[4] In this there could have been no mistake. The Gospel of St. John implies it, for it is at Mary's bidding that the servants fill the waterpots. Here then is a ray of light to guide us in our investigation, but beyond this there is no available exposition of the details that thoroughly satisfies, or that may be said to convince apart from the prestige of its author.

This study may therefore be conducted independently. At most there can arise but a question of method and all anxiety in that regard will be calmed at once.

1. The *terminus a quo* of the proposed inquiry is the Gospel narrative itself. The story of the nuptials will be examined thoroughly, as it stands on the inspired page, and, in order that a correct view of the *ensemble* and its exigencies may be obtained, its various parts will be analyzed.

2. Until the moment is ripe for positive development, it will be rigorously postulated that the real meaning of the phrase, "quid mihi et tibi est, mulier?" is unknown. If this be neglected, progress toward the desired solution will be

[3] Jno. 2: 11.

[4] Witness the words of St. Chrysostom: "I proposed to work My first miracle in Jerusalem, in Judea: nevertheless, at thy prayers, O My Mother, I will change My purpose, and will do it here in Cana of Galilee." Mossman's translation of Corn. à Lapide, ad loc., cf. Migne.

hindered by preconceived and even unproved views, none of which have been deemed sufficient by their authors. This position is purely hypothetical. However, the various explanations offered in the past will be examined with a view to showing their defective, if not indeed their unnatural, character.

3. The words will be compared with others of similar bearing in the Old as well as in the New Testament, and the meaning which the context in each case would seem to require or impose will be investigated. Then, if there is found a common element in all these meanings, if that element is conformable to the wording of the phrase, and if, as it seems to do, it serves only to intensify the brilliant ray of light for which we must ever remain indebted to the Fathers, there will be room for a strong persuasion that an approach has been made to the true interpretation.

1. The Gospel Narrative and Its Requirements.

Before presuming to adopt or repudiate any of the various constructions that have been placed on the passage, it is extremely important to grasp the *prima facie* requirements of the context with its internal relations of part to part.

The following is a literal translation from the Vulgate, which faithfully renders the Greek text:

1. . . . There was a marriage in Cana of Galilee; and the Mother of Jesus was there.
2. And Jesus was invited, and His disciples, to the marriage.
3. And the wine failing, the Mother of Jesus saith to Him, they have no wine.
4. And Jesus saith to her: Woman, what is to Me and to thee? My hour is not yet come.
5. His Mother saith to the waiters: Whatsoever He shall say to you, do ye.
6. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.
7. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.
8. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it.
9. And when the chief steward had tasted the water made wine,

and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,

10. And saith to him: Every man at first setteth forth good wine, . . . then that which is worse. But thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee: and manifested His glory, and His disciples believed in Him.

The remark made by Our Lady in v. 3 may be understood in two ways, either as a natural expression of sympathy for the newly-married couple in their embarrassment, or as implying chiefly a wish that they be spared that embarrassment, were such a thing possible. Since the sequel is described as "the beginning of miracles" (v. 11), it is legitimate to infer that the Blessed Virgin had not witnessed the performance of any such wonder during the retired life at Nazareth. To say that she was now expecting the prodigy that occurred, or was possibly asking for it, seems therefore unjustifiable. She doubtless knew that her Divine Son could and would work miracles when God's honor and glory should require it, but verse 3 is too briefly worded to imply that she actually foresaw what was to come to pass so shortly. They who reason otherwise make the twofold mistake of first reading into the verse a sense which it does not contain and then recurring to a revelation which they presume but cannot prove. The regret expressed by Our Lady may have been common to every sympathetic member of the bridal party, and the words she uttered may have circulated in a whisper from table to table. She herself may have simply repeated them after several others, and all these must have shared in the wish that some generous friend might procure wine from a neighboring inn before the festivities should be irretrievably marred.

The words of verse 4, "What is to Me and to thee? My hour is not yet come," is the *crux* of the entire passage. To economize space, the interrogative part of it will be hereafter designated as 4a, and the succeeding words as 4b. Its real significance will for the present be passed over in order not to deviate from the method already laid down. Its literal correctness, its position in the context, and its internal structure alone will be observed.

However the clauses 4a and 4b are construed in other parts

of Sacred Scripture, it is clear from the remarks made on v. 3 that the Blessed Virgin had neither said nor done anything deserving rebuke. There is an antecedent probability therefore that no rebuke was given.

Now in the American editions [5] of the Douay Bible the words are made to sound most reproachful: "Woman, what is *that* [6] to me and to thee?" The text has been doctored by an interpreter rather than a translator. The English edition [7] of the same version is more worthy of the Rheims collaborators whose honest boast it was that they had proceeded with their work "word for word and point for point". This latter translation of 4a should be preserved, not merely because of the extrinsic and very general approbation accorded the cited edition by the Cardinal Archbishop of Westminster, but mainly because of its literal agreement with the Vulgate, with the Greek text, and with an ancient Hebrew idiom used several times in the Old Testament. For these last three motives combined, the English and not the American reading is retained here. The sign 4a will accordingly signify this particular rendering: "Woman, what is to me and to thee?"

To proceed one step further, 4b is evidently intended as a reason for whatsoever is conveyed by 4a. It supplements the interrogatory and, owing to its intimate grammatical connexion with it, must necessarily be considered as explanatory.

What may be here deduced safely from verse 4 as a whole is that it contains a suggestion made by our Lord. A oneness of wish with His Blessed Mother is voiced by Him, else Mary would not immediately have turned to the waiters and bade them act as verse 5 requires. The Mother of Jesus was full of confidence in her Divine Son and that confidence was increased rather than diminished by His reply. From a kindly observation, "They have no wine," she is encouraged to dictate—to the waiters, be it remarked, and not to our Lord: "Whatsoever He shall say to you, do ye." How could such a procedure have been possible after a remonstrance?

[5] That published by H. L. Kilner and Co., Phila., is chiefly referred to. Murphy's edition reads: "What is it," etc. The difference is too slight to be dwelt on.

[6] The italics are mine.

[7] Burns and Oates, London.

In such a hypothesis, would it not have been more natural for the Blessed Virgin, more in harmony with her thoughtful and reflecting character, to have "kept all these words, silently pondering over them in her heart", as she is known to have done on other occasions?[8] Is it fair to say that the meditative one who yielded to her Son of twelve years, would unduly assert her maternal authority over Him when He had attained the age of thirty? A revelation is as vainly called into requisition here as in verse 3. It is entirely unnecessary and, if introduced, would rob the narrative of its innate charm, its plainness and picturesque simplicity.

Up to this point the unbiased critic is forced to admit that not the most remote allusion to the working of a miracle has been made either by Christ or His Blessed Mother. This being true, it stands to reason that, if the rest of the Gospel account had been effectually lost, if no tradition had survived concerning it, and if, as has happened to other documents, this portion of the story ending with verse 5, were unexpectedly run across on some papyrus buried among the sphinxes of Egypt, or on a fragmentary clay tablet from the hills of Babylonia, even the most scrupulous explorer might venture to comment upon it as follows:

"At some time rather vaguely determined, Christ with His Mother and disciples are represented at a marriage feast in the course of which the wine runs short. A little embarrassment naturally ensues among the guests; but only Mary's remarks are recorded. She whispers to her Son: 'They have no wine.' Jesus, recognizing at once that it lies in His own power as well as in His Mother's to relieve the humiliation of the moment signifies His willingness to that effect. His words are somewhat obscure, but His meaning is clear. He purposely refrains from acting until His Mother shall speak. '*My* hour,' He says, 'is not yet come,' ostensibly implying '*Thine* hour still continues.' Christ is manifestly referring to the 'hour' or time when He will act independently of His Blessed Mother. It is in this sense He is understood, since Mary thereupon directs the waiters to follow her Son's instructions. What follows upon this is unknown, for here the

[8] Cf. Lk. 2: 19, 51.

inscription terminates. It is possible that the servants were provided by the honorable guest with money to purchase wine, or that, since the festivities occurred in the small village where Nathaniel, one of the first disciples, had his home, they were recommended to the generosity of the latter or his friends.

"As to the chronological setting of the incident, it belongs probably to the period when Christ was on the threshold of the public ministry. It could not have been earlier, since He has disciples present with Him, nor very much later since He still professes a filial subjection to Mary in the words: '*My* hour has not yet come'. The private life does not seem to have thoroughly finished, while the transition from it to the public life seems to be taking place gradually."

But what are we, who have the story in its integrity, to think of it? A discreet judgment would lead us along the same lines substantially. 4b appeals to the mind forcibly under the circumstances as being a polite surrender of Himself and His resources, made by the Redeemer to His Mother. "Nondum venit hora *mea*. Est igitur adhuc hora *tua*." In other words: "Woman, Mother, though thou art inclined to think otherwise, I even now stand at thy bidding. If we can together or singly do anything to relieve the present distress, or to keep the unpleasant news from reaching the happy couple's ears, I am willing. Command me."

One cannot help surmising that Mary had begun to entertain serious doubts as to the continuance of her maternal authority. Jesus was not only of age, but far beyond. Moreover, events too sublime for Mary's penetration had closely preceded the present meeting. The recent retirement into the desert for forty days, the unparalleled manifestation of His sacred character at the time of His baptism, the voice from Heaven, the testimony of John,[9] and the fact that He had already begun to gather disciples about Him,—all this must have impressed the meek and unassuming Virgin that now at least she was once more a mere "woman". St. Joseph had passed away and she was destined to be left alone. She needed not to be warned against unbecoming interference in the affairs of Him who had now been released from her by

[9] Cf. Jno. 1: 29-34, 37.

the same Heavenly Father who had formerly, through Gabriel's ministry, confided Him to her. Loudly must the words from Jordan's banks have kept ringing in her ears: "This is My beloved Son, in whom I am well pleased." [10] They were the topic of the hour,[11] and as Mary heard them flitting about on the lips of the curious, it was but natural for her to reflect: "He has now been proclaimed the Son of One far higher than I. I may no longer call Him by the endearing name of "Mine."

Sentiment cannot create facts but facts cannot help but stimulate sentiment. That is why Mary proceeded so modestly: "They have no wine... Whatsoever He shall say to you, do ye." "I know not what He will recommend you to do, but you will be safe in executing His directions Do ye what He shall say." The term "whatsoever" is too indefinite to signify anything more determinate than this.

Now if this be so, no other construction can be placed on 4b than the one submitted above. The emphasis should consequently affect, not the word "*hour*", as commentators generally hold, but its qualificative, "*my*," as opposed by implication to "*thine*". Hence the term "hour", as here used should be defined in a metaphorical sense, as the period of Christ's independent activity and influence. To Our Blessed Lady, as has been shown, that period had ostensibly begun. But her affectionate Son, who divines her thoughts, relieves her of the false impression. "Nondum venit hora mea." He wishes still to be subject to her and He as much as says: "Woman thou art, indeed! But though thou now judgest thyself to be like the rest of women, thou art still blessed among them. Before thy hour shall have ceased, thou shalt, according to an eternal decree, give Me one more

[10] Mt. 3: 17; Cf. Mk. 1: 11: Lk. 3: 22.

[11] The texts just given (no. 10) hardly suffice to show that the heavenly Voice and its message became known so soon. It is the order of events in St. John that completes the Synoptic data and justifies the assertion. The latter tells us that the Baptist personally (and not Jesus alone) saw the dove descending (1: 32) and resting on the head of Jesus, whereupon he gave testimony that "this is the Son of God" (1: 34). On the day following, two of the forerunner's disciples, on his own recommendation, began to follow the "Lamb of God," then three others were added to the little group, and finally within half a week came the marriage feast at which these five were present, viz., Simon and Andrew, John, Philip and Nathaniel. (Jno. 1: 35; 2: 2.)

command." He reserved for Himself the more adequate knowledge: "and I shall comply with thy wishes and shall repay thee immeasurably beyond thine expectation."

We who possess the sequel of the story and profess an unflinching faith in the Divinity of Christ, are keenly aware that our Saviour both foresaw and willed the performance of a miracle on the occasion. Nevertheless, *He did not say so*, and consequently, His Mother who heard naught but His affectionate voice and could not peer into the secret workings of His mind, did not even dream of such unwonted condescension as nigh.

Far from demanding a prodigy, Mary was doubtless expecting the administration of some such benevolent aid as the epigraphist conjectured. It must not be presumed that she and Jesus were personally too poor to contribute pecuniary assistance. Natives who travelled as they did, always carried with them sufficient provision of this nature for their journeys. Witness the endeavor to engage lodgings at the inn of Bethlehem on the first Christmas night;[12] the large sum of approximately $34.00 which the Apostles were willing to spend at the command of the Master to relieve the famishing multitude;[13] the purse which proved the ruin of Judas.[14] It was only a particular counsel for a transient occasion, which was of personal rather than corporate interest, that later on forbade the Apostles to possess "money in their purses".[15] It should also be taken into account that St. John the Evangelist, one of those present,[16] was sprung from a well-to-do family[17] and he at least could at a word have succored the necessitous, had our Saviour so bidden him.

[12] It is a mistake to say that our Saviour's birth occurred in a stable because of the extreme poverty of Mary and Joseph. St. Luke expressly assigns another reason for it. It was "because there was no room for them" in the crowded inn (Lk. 2: 7).

[13] The "200 pennyworth of bread" in Mk. 6: 37, the worth of 200 Roman deniers literally. The value of the denier, *denarius*, was about 17 cents. It matters little whether this verse be translated interrogatively, according to the Greek, or by a simple present subjunctive such as is preferred in the Vulgate.

[14] Jno. 12: 6; 13: 29.

[15] Mt. 10: 9; Mk. 6: 8; Lk. 9: 3 and 10: 4.

[16] See note 12.

[17] This is what commentators generally deduce from Mk. 1: 20, where the Apostle's father is spoken of as having "hired men" in his service.

On the other hand, it was not at random that the epigraphist alighted on Nathaniel. All doubts as to this disciple's presence are dispelled by Jno. 2 : 2, as viewed in the light of Jno. 1 :45 ff. The Master might command him as easily as St. John, for by all His acquaintances Christ was now being honored with a greater respect and esteem than that accorded the most influential Rabbis of Jerusalem.[18] For his part, since Cana was but a small place, Nathaniel must have been known from one end of the village to the other, so that, even granting that his own supply of the daily beverage was diminished, he could at least have procured from a neighbor's cellar enough to make good the deficiency.

Nor would it have been a serious breach of decorum for a guest or much less a waiter to leave the banquet-room in like circumstances. This is learned from the history of the Last Supper. When the traitor arose and went out of the Cenacle at our Lord's quiet bidding, no one was astonished. Rather did some of the disciples quite naturally think, "because Judas had the purse, that Jesus has said to him: "Buy those things *which we have need of*.[19] Our Lord must have thus spoken more than once on similar occasions and Mary might well have been looking for some such command to be given to the waiters.

No creative instinct is required to conceive the surprise experienced by Our Lady as she heard the words. "Fill the waterpots *with water*." Why the waterpots? They were intended for purposes of purification (v. 6), not for drinkables. And water! "Strange substitute", she might have thought, had her mind been of worldier turn, but her sublime confidence in Him who had been so long subject to her was unshaken. Then it was, and not till then that she surmised some uncommon performance on the part of Jesus.

Hence, if her words be weighed impartially and on their

[18] This statement is proved from the facts: 1, that John the Baptist was held higher in the popular mind than the Pharisees and Sadducees, whom he dared spurn in public when they went from Jerusalem to his baptism (Mt. 3: 7); 2, that the first disciples of Christ had been formed by the Baptist to see in Him one "preferred before," because actually "being before," the Precursor, one whom the latter honored as the "Lamb of God" because He could take away sin itself, one who in some sense or other was worthy to be called "God's Son" (Jno. 1: 27, 29, 34).

[19] Jno. 13: 29.

own merits, the Virgin Most Prudent must be cleared of the temerity or even the presumption of anticipating a miracle. She could not therefore have been reproved for doing so. And 4a is either susceptible of a kindlier interpretation than it commonly receives, or its true meaning must continue forever unknown.

The only pertinent requirement of vv. 7 ff. is that the water had "blushed"[20] at the Redeemer's glance before the chief steward had been notified of the shortage. In v. 10 he commends the bridegroom, not for any uncommon industry on such a delicate occasion, but for his departure from precedent in saving the better wine till the last. "Everyone," said he, "at first sets forth good wine, . . . then that which is worse. But thou hast kept the good wine till now." "Thou hast *kept*" certainly precludes all surmise of what had happened.

The immediate effect of the miracle on its observers is passed over by the Evangelist in silence. It must have been one of astonishment and admiration. Mary must have been deeply moved by it. An intensely religious awe flooded her soul as she beheld the waters redden and as she reflected that she had quite unconsciously been made the moral instrument of this first unwonted manifestation of her Son's divine power and glory. Her rôle had been humble but effectual, and, as the ulterior object of the miracle was attained, namely the birth of the disciples' faith in Christ (v. 11), Mary must cordially and totally have surrendered up the Beloved of her heart to do the Father's will exclusively. *Her* hour, *her* day had ended with a glorious golden sunset. The hidden life of Christ was over. *His* hour, *His* day, the time of His public manifestation and independent activity had in a moment succeeded. Henceforth His mission would be far too sacred for Mary to participate in it. His sun was just casting its rays above the horizon; it was to mount gradually, attain its zenith, decline, and set. Then would follow the "hour" of His adversaries when He would be dominated by "the power of darkness",[21] the direct antithesis of Mary's loving sway.

[20] "Novum genus potentiae,
Vinumque jussa fundere,
Aquæ rubescunt hydriae,
Mutavit unda originem."
Hymn, 1 Vesp., Epiphany.

[21] Lk. 22: 53.

Our Lady could now withdraw from the scene. Her life's work was accomplished.

In this section the following canons have been established:

1. The context requires an indulgent interpretation of 4a if that is possible.

2. However 4a be rendered, a rebuke is irreconcilable with the circumstances of the utterance as we know them.

3. The phrase 4b is susceptible of a kind interpretation.

4. 4b is so closely connected with 4a grammatically that it cannot be separated from it in sense and must therefore have an explanatory function.

5. 4b, and consequently its antecedent, 4a, lead up to verse 5 too logically to be dislocated from their present position, and

6. Not anything uttered by the Blessed Virgin, either in verse 3 or verse 5, is of a nature to imply a revelation made to her relative to Christ's intentions. The importance of these conclusions will be more manifest as the discussion advances.

II. Current Interpretations Defective.

In the preceding exposition all reference to commentators past or contemporary was purposely avoided. The reader was asked to consider the Gospel story as he would if it were newly discovered, or if he had never seen or heard anything about it before. The advantage of such a method lies in this that a general view of the entire narrative is obtained from the start and the attentive mind is put in an attitude to appreciate duly the relations of its respective parts to one another and to the whole. The danger is thereby lessened of approaching the question at issue with mental prepossessions which are usually too complicated for the simple open narrative of St. John, or even too metaphysical and far-fetched to present a faithful picture of incidents such as must have transpired amid the joys of a marriage feast.

It is now opportune to take up the first part of verse 4 (4a), which has been chosen for the title of this paper, and treat it rigorously in the light of the canons just laid down (Sec. I). The initial work must be negative and will aim at eliminating those popular views which can serve only as obstacles to a right solution of the problem. How-

ever, the task assumed will not consist of dealing needlessly with intricacies, nor of dragging unceremoniously upon the scene every pious vagary or devout reflection that has struck root in this fertile soil. Only the more important opinions will come up and these will be summarized preferably to being given in full.

1. It has been alleged that the difficulty whose solution is sought is unreasonably enhanced because too little account is taken of the rustic habits of the Palestinians. The Jewish contemporaries of Christ, we are told, were a race of shepherds, herdsmen, agriculturalists, fishermen, and the like. Why look for well-turned phrases and niceties of expression among such as these? A certain gruffness of manner might only indicate their environment and not any lack of respect in those whom it characterized.

The notice is hardly to the point. Our Saviour was by trade a carpenter;[22] He was called "the carpenter's son;"[23] and He was city-bred, being a Nazarene.[24] There was a large population of cultured Greeks and Romans all through Palestine at that epoch. The coast cities and the Decapolis were distinctively Western in their religious, political, social, commercial, and domestic coloring. Their influence for refinement must have made itself felt considerably on the inhabitants of the remaining cities. Nazareth, which had undoubtedly imbibed much of its corruption[25] from the constant stream of pagan merchants, the Roman legions and Egyptian caravans, as they passed and re-passed in sight of it along the Plain of Esdrelon, likewise proved sensitive through this contact to the lighter and more delicate touches of a superior civilization. That the perfect humanity of Christ, whose visible graces grew and blossomed[26] as He advanced in age, was sweetly attuned to these nobler and subtler influences cannot be doubted. Christ was urbane. He was equally well accomplished to associate with or be of interest to, the rich[27] as well as the poor, illustrious Sanhe-

[22] Mk. 6: 3.
[23] Mt. 13: 55.
[24] Mt. 2: 23.
[25] Jno. 1: 46.
[26] Lk. 2: 52. The "wisdom" and "grace" spoken of by the Evangelist were apparent to *men* as well as God. Cf. v. 40.
[27] Cf. Mk. 1: 20; Lk. 8: 3; Jno. 12: 2, 3; Mt. 27: 57.

drists and Pharisees [28] as well as disdained publicans, the courtly rulers of the land,[29] not less than His humble disciples. In the case of such a one, no incivility is to be presumed except when warranted by duly attested untoward circumstances. Now these were wanting at the nuptials of Cana.

2. Two centuries ago the laborious Augustine Calmet, who spent his best energies in investigating the literal sense of Sacred Scripture, wrote that however 4a be taken it cannot escape sounding a trifle harsh: "quamlibet in partem ista (vocabula) convertas, fieri non potest quin duriuscula videantur." Even the term "woman" seemed to him to savor of severity: "ipsa etiam *mulieris* appellatio, pro *matre*, nonnihil severitatis prae se fert".[30] At the same time the conciliatory Benedictine is contented to believe that, while Christ administered this apparent albeit mild rebuke, He signified by His tone of voice, the movement of His eyes, or in some other way [31] His readiness to gratify her whom He thus addressed.

This opinion, ancient though it be, labors under the disadvantages of (a) sinning against the primary requirement of the context, which leads the reader to expect a reply devoid of harshness (sec. I, can. 1); of (b) introducing uncalled-for severity upon a scene of mirth, contrary to canon 2; of (c) discoloring 4b because of its intimate relation with 4a (can. 4) and thereby interrupting the unity of the account; of finally (d) compromising at least in appearance the sublime personality of Truth Itself, who is represented to us as saying one thing and meaning quite another.

3. It is a subterfuge as futile as it is hazardous to sound exegesis to maintain with some that St. John's description of the event is incomplete. The Evangelist certainly felt that whatever minor occurrences he may have omitted, the sequence of ideas in this passage would be sufficiently manifest to his readers. If not, he would have written more fully.

4. The opinion preferred by Fr. Knabenbauer, S.J.,[32] seems

[28] Cf. Mk. 15: 43; Lk. 23: 51; Lk. 7: 35 (40); Jno. 3: 1 ff.

[29] Cf. Mt. 27: 22, 23 ff.; Lk. 9: 9; 23: 8-9.

[30] Commentarius Literalis in Omnes Libros N. T. Latinis Literis Traditus a Jne. Dominico Mansi. Wirceburgi, Edit. 1787, Tom. II, ad loc.

[31] "Intellexit mater indicio aliquo, seu vocis tono, aut mutu oculorum, velle Jesum postulatis obsequi." Ad v. 5.

[32] See the Cursus, in Joannem, pp. 126, 127.

equally infelicitous. This erudite son of St. Ignatius begins by predisposing his readers to believe that the humble Virgin actually anticipated some unusual intervention. Thus he reasons: Christ certainly knew what He was about to do, and the Blessed Virgin "immediately understood" that the wine was to be supplied by Him in a manner calculated to excite admiration. This, he affirms, *follows from verse 5* and must be kept in mind by all who would rightly understand 4a.[33] In answer to this, attention need only be called to the absurdity of requiring a transmission of knowledge from the mind of Jesus to that of Mary, *in virtue of verse 5:* "Whatsoever He shall say to you, do ye." This unwarranted supposition has already been positively excluded. (sec. I, can. 6. The speculative possibility of the alleged phenomenon cannot be questioned, but if Sacred Scripture does not contain evidence enough to establish it *as a fact*, there is no psychological or theological principle that can palliate the inference: Christ knew: therefore, the Blessed Virgin "immediately understood".

Fr. Knabenbauer himself does not seem to have faced the issue in the order he prescribes. The impression conveyed by his commentary is that he first alighted on an explanation of v. 4 drawn out by *Stiglmayr*,[34] to whom he gives due credit, and then endeavored to accommodate the remainder of the story to this one verse. He thus inadvertently subordinated the whole to a part, effectually distorting the charming Gospel narrative by making it subservient to this peculiar rendering.

The supposedly exact equivalent of 4a which occasions this procedure is "*quid mihi tecum est, mulier*:" briefly, "I have nothing in common with thee, woman." Christ is said to be on the point of acting formally as Messiah and He takes occasion to declare Mary's maternal authority to have ceased. He does so with a rebuff, but the effect of His words is softened

[33] ". . . debet colligi Christum scivisse quid futurum esset in nuptiis. . . . Porro oportet considerare b. Virginem statim intellexisse Christum defectui vini prospecturum esse modo ad admirationem facto. Id elucet ex v. 5. Haec igitur ab oculos habenda sunt, ut responsio Christi rite concipiatur v. 4 *et dicit ei Jesus: quid mihi et tibi est, mulier?*"

[34] *Katholik*, 1899, I, p. 295 ff.

since the Blessed Virgin understands that the petition she has tacitly advanced will be granted.

Why then, in this gratuitous hypothesis, were the harsh words used? On what grounds is that tacit petition presumed to have had a miracle for its object? If it were ignored that a miracle actually followed, could anyone reasonably surmise that in Mary's words, *as they have come down to us*, there was a tacit request for such a prodigy? As a matter of fact, Fr. Knabenbauer does not interpret 4a in the light of verse 5, without first introducing into v. 5 a meaning that cannot be gleaned before reaching v. 9. He thus reverses the narrative and violates canon 5, sec. I. Moreover, the unity of the description is doomed if appeal is made to a Messianic signification as the literal sense of v. 4. It would have been just as unnatural for the divine Guest to introduce that sublime subject in such abrupt and obscure terms, as it would have been for Him who was always meek and humble of heart, to violate the simple decorum which the light-heartedness and joy of the occasion must have prompted.

It is a matter reserved for subsequent study whether "*quid mihi tecum est*" is a precise rendition of 4a. From the previous remarks it is evident that the context imposes a contrary sense (can. 3 and 4), and it is only in the light of its context that any isolated phrase or expression can be rightly interpreted. Instead of signifying an utter inequality between Himself and Mary, Christ figures as one who avows in deeds—why not in words, also?—His filial allegiance to her.

Notwithstanding its limitations, this opinion has obtained widely among Catholic scholars. The work of Fr. Knabenbauer has been singled out because it is of many the most popular. Traces of the view are found in the writings of medieval Doctors and of the ancient Fathers. It is possible that the term "woman" at the end of 4a was originally responsible for this and the following interpretation.

5a. The doctrinal opinion of M. Loisy, which has been unfortunately adopted by Calmes,[35] deserves special notice. Loisy writes: "It is the Christ of St. John who is speaking and who declares Himself independent of every human in-

[35] L'Évangile selon Saint Jean, Paris, 1904, ad loc., p. 165.

fluence, however respectable it may be from the natural point of view. His Mother is nothing to Him in the accomplishment of His divine mission. The opposition is not, as St. Augustine and other Fathers have said, between the Divinity of Christ and the human nature which He had in common with His Mother, but between Him whom the Father sends and the "woman" who gave Him birth. The natural birth counts for nothing when compared with the birth divine, and by the divine birth is here understood the Incarnation."

A great deal indeed to derive from so little! This exalted interpretation practically throws the literary composite out of joint. It is beyond a doubt "the Christ of St. John" who is speaking, the One who "is sent", but He has not yet totally emerged from the obscurity of the hidden life. He has been pointed out *by another* as "the Son of God," [36] but He has not yet *openly* assumed the Messianic rôle. His hour has not yet come. If the term "woman", as it appears, has given rise to this highly artificial embellishment of the passage, it must be borne in mind that it is far preferable to sacrifice a suggestive word and its adjuncts and thereby save a connected and harmonious story, than to give the latter a too brilliant and unnatural tone by laying undue stress upon the smallest of its parts.

5b. This reply will suffice to show the unsoundness of Fr. Calmes's action in making Loisy's opinion his own. He did not reflect upon the deadly poison with which subsequent events have shown Loisy's theory to have been impregnated. The French savant has ere now pushed the principles here at work to their rigorously logical conclusions and as a result, "the Christ of St. John" is no longer divine. The Divinity of Christ is for him "a dogma which sprang up in the Christian conscience without having been formulated in the Gospel." [37] St. John himself has vanished, for the Evangelist, we are irreverently told, was not an Apostle, but merely a typical representative of the perfect believer toward the close of the first century. He was not even an eye-witness of the scenes and persons he portrays. He was an humble mystic

[36] Jno. 1: 33, 34.

[37] Lepin, Les Théories de M. Loisy, Exposé et Critique, Paris, 1908, p. 62.

the object of whose contemplation was the ideal, not the historic life of Christ.[38] His work with all that it contains may be discarded with profit.[39] It is but a manual of "mystical theology where the voice of the Christian conscience is heard, but not the Christ of history."[40]

By "the Christ of St. John" M. L'Abbé means nothing more than what he afterwards signifies in the terms: "Him whom the Father sends", and whose "birth divine" occurred at the moment of the Incarnation. Christ, according to him, was eternally predestined but not preëxistent,[41] and once He became deified by His followers, His divine birth would naturally have to coincide in their minds with the first moment of His existence. The moment has in religious lore been consecrated by the dogma of the Incarnation.

This whole exposition is consistent with the Abbé's fantastic belief that the fourth Gospel, being purely theological in character, contains not the slightest information available to the historian who would wish to supplement the Synoptic narratives.[42] Historically considered, the fourth Gospel presents a more or less faithful picture of the faith of the Church about the end of the first century. According to the Synoptists Christ had declared Himself the Messiah—that is all! The title "Son of God" designated Him merely as God's "Son *par excellence*", inasmuch as He was "the principle agent", the "predestined head", "the unique Vicar of God for the kingdom of heaven".[43] Hence,—so reasons the Abbé—far from supplementing the Synoptists, "St. John" is hopelessly at variance with them. "The Christ of the Synoptists is historic, but He is not God; the Johannine Christ is divine, but He is not historic; of two irreconcilable witnesses, the *Modernistic* (*sic*) critic chooses the more ancient, the more authoritative, the more probable and he is not obliged to borrow one sole argument from *agnosticism*. "These last words were elicited after the appearance of the Decree and

[38] *Ibid.*, pp. 278-279. [39] *Ibid.*, p. 304. [40] *Ibid.*, p. 65.

[41] "Prédestination unique d'un être humain à un rôle unique, auquel cet être humain (!) est adapté par une communication unique de vie divine qui s'épanouit en une perfection unique de foi, d'espérance et d'amour: voilà tout ce qu'on trouve dans l'histoire du Christ" (p. 64).

[42] P. 273. [43] P. 11.

Encyclical against Modernism [44] to which reference has already been made,[45] and on the author's own avowal they stamp him as a "Modernist".

To those well versed in current Biblical topics these remarks may seem uncalled-for. However, to the present writer it has seemed worth while to place within the grasp of more ordinary readers the background of M. Loisy's theory relative to 4a, and thus point out how diametrically opposed it is to the preceding opinion of Fr. Knabenbauer. A cursory reader might easily identify the two.

It follows, therefore, that M. Loisy is now compelled (a) to deny the historicity of the narrative under consideration; (b) to disavow the divine character of the chief performer on the occasion. (c) He makes it necessary to discard the first recorded miracle of Christ as an unreality; (d) he sees in the disputed passage 4a the mystic aberration of an irresponsible admirer of Him more than half a century after His death; and (e) virtually reduces the problem originally proposed to one of mechanical criticism without any ulterior bearing on the character of the historic personages concerned in it.

6. The remaining interpretations [46] may be touched upon briefly. They are: "What have I to do with thee?" [47] "Is it our (or my) affair, Mother, to provide wine?" [48] "Should we, spiritual creatures, care about what has happened?" [49] "Is it becoming for you, a mere woman, to remind me of such a thing?" [50] "Leave the matter to me," [51] etc.

It must be patent to all who ascribe a perfect human nature to Christ, that He who deigned to assist at the nuptials through motives of mercy, piety, and practical charity, could not be

[44] P. 245. [45] See note 2.

[46] Purposely omitted: In 4a Rupertus understands our Lord to pronounce as severed the bonds of familiarity and intimacy which had hitherto united the Mother and the Son. But this rendering is too violent; it ill befits the occasion; it is contradicted by subsequent acts.

[47] King James and Revised Versions.

[48] Euthymius and Cajetan.

[49] Calmet virtually refers this rendering to Martianceus and Grotius.

[50] Com. à Lapide *ad sensum*, based on S. Bede, the Interlinear Gloss, and St. Augustine. Sts. Thomas and Bonaventure, with Blessed Albert the Great, incline toward same opinion.

[51] Wünsche and Bacuez.

indifferent to the humiliating occurrence which there transpired. Nor could He blame His pious Mother for the active sympathy she displayed. Yet apart from these considerations, the various constructions of 4a just resumed not less than others previously treated are so entangled with difficulties as to leave 4b in its declaratory form both inconsistent and unintelligible. For that reason it has been proposed to make an interrogatory out of the expression, thus: "Is my hour not yet come?" The sense of 4b would then be reversed.[52]

By the term "hour" interpreters commonly understand either the entire period for miracle-working in our Lord's career, or the moment for working the first of His miracles. Any such preoccupation makes it hard to grasp how the dignified Son of Man could have so quibbled as He must have done, in the supposition that 4b is a declaration. How could Christ's adorable Omniscience have permitted Him to assert that the hour for his first miracle was not at hand when the sequel shows that it was? Yet the disease may be preferable to the cure. There are too few authorities among the ancients to justify an interrogatory in this place, and the conscientious exegete will be slow indeed to alter a text on the simple grounds that he does not understand it as he finds it, or that a handful of uncritical interpreters in the distant past hazarded a satisfying conjecture concerning it.

This consideration serves as one reason more for accepting the meaning of 4b adopted throughout this paper (see sec. 1), and referring the term "hour" to the period of Christ's total independence of the direction or authority of others. Again, stress must be laid on the possessive *my*, the most important word of 4b, rather than on the substantive, *hour,* to which it is joined. This is the only sense that fits naturally into the context. Better still, it is the sense which the context imposes and which has, as a consequence, stronger evidence in its favor than is obtainable for numerous less controverted passages.

One would be very wide of the mark in maintaining with Fr. Calmes that in 4b the Saviour wills to "reserve for Himself the hour *wherein He will manifest His supernatural*

[52] Knabenbauer, following Tatian, Gregory of Nyssa and moderns. Cf. Études ecclésiastiques, 1896, p. 7.

power." [53] Christ actually leaves the choice of *that* hour to the Blessed Virgin. He makes it *hers,* saying as He does so that *His* hour has not yet come. What solution can be reasonably upheld after such a statement, except the one given?

In discarding these several opinions no irreverence has been either conceived or entertained toward the saintly ones who have held them. Anterior to the time of St. Thomas, the Fathers and Doctors of the Church delighted in mystical effusions of every nature in connexion with the Inspired Word. That sort of literature was the order of the day and ministered to the edification of many. It bespoke a love of holy lore and hallowed occupation, in which the intellect labored equally with the heart. But the exegete of modern times must be more cautious. Once it is clear that the Fathers are not unanimous in their interpretation of any given text of the Bible, or if they are unanimous, that their teaching has no reference either to faith or morals,[54] he is justified in treating their opinions according to their intrinsic merits. His sole preoccupation in such cases must be to discern whether the assertions or interpretations of the Fathers are really deducible from the texts of which they treat, or are merely juxtaposed with them by way of happy paraphrase, amplification, pious or mystic comment. It is the literal sense he aims at finding out first, for without this every other must prove unsound.

This method which is scrupulously adhered to throughout this article has the unmistakable endorsement of Pope Leo XIII of happy memory. While the learned Pontiff warns the expositor of Revealed Truth to follow the footsteps of the Fathers "with all reverence, and to use their labors with intelligent appreciation," he sees fit to grant a very extensive liberty to the sincere exegete. The latter, as he states, should not consider "that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires." [55] In the text under consideration the

[53] Op. cit., p. 166.

[54] See the "Providentissimus" of Pope Leo XIII.

[55] Ibid.

literal sense is obligatory and there is no necessity for abandoning it. Whatever opinions have been rejected in the course of this section, were of a nature to obscure that sense rather than to manifest it. For that reason alone have they been repudiated.

The conclusions to be derived from the analysis conducted in this section are the following:

1. Despite the many divergences in detail among orthodox commentators, it is evident that all moderns and the majority of the ancients agree in mellowing whatever harshness they conceive as attaching to the phrase 4a.

2. This endeavor invariably proves abortive in the purely natural order of things. (Opinions 1, 2, 3.)

3. When exclusively supernatural motives for the use of the phrase are recurred to, they are usually far-fetched, complicated, too exalted, and otherwise ill-suited to the context. They make a private revelation necessary for the Blessed Virgin, the historicity of which cannot be proved, and—what is most to be regretted—they destroy the oneness of the narrative and impart to it an artificial coloring quite incompatible with the circumstances described. (Opinions 4 and 5a.)

4. There being no doubt as to the correct wording of the phrase as found in the Greek text and the Vulgate, it seems imperative to concede that there is some element in it which has escaped notice and which needs to be investigated more thoroughly.

III. A Consistent Solution.

The solution of the problem to be consistent must be adjustable to all passages of Sacred Scripture in which 4a or an equivalent occurs. Graduated shades of meaning are admissible in this as in every expression of thought, but since these must always be determined by the context, they can at most enjoy only an incidental relation to the essential and radical definition sought. This ultimate analysis must be one, unchanged and unchangeable wherever the phrase is used.

The day is past for holding that the language of the New Testament, "as being Hebraistic, cannot be subjected to such

rational investigation." Scholars are united in maintaining that no matter how varied the meaning of a given word or group of words may be in different passages there must be a simple primary idea underneath, and upon this every derived signification must be naturally and logically based. It is with special reference to New Testament Greek that this remark is made, but the same holds true of every language.

Even in Hebrew which until recent years has had so much to suffer from the neglect of this principle, all are now convinced that "the ultimate explanation of phenomena must be sought in the national modes of thought, and that a nation characterized by simplicity could least of all be capable of transgressing the laws of all human language. "In a word," a simple language presupposes simple modes of thought", and "everything which is impossible in thought must be rejected as impossible in language."[56]

The problem is a purely philological one and its solution will gain in soundness if worked out in accordance with such critical canons as these. "Quid mihi et tibi est", is a literal translation of an ancient Hebrew idiom found as far back as the Book of Judges. In the present instance it comes to us through the current Greek of Asia Minor at the time the fourth Gospel was written, viz., between 90 and 100 A. D.

To those who chimerically believed some decades ago that the New Testament writers thought in Aramaic while they wrote in Greek, the idea might have occurred that 4a was a distinctly Semitic expression not easy to understand in a foreign language. The sense of every idiom loses in accuracy when translated. But nowadays the writers so described are given the credit of being far beyond this rudimentary stage. They were no tyros. They may not indeed have been familiar with Greek literature, yet, with the only noteworthy exception of St. Matthew, they spoke Greek and had been accustomed to speak it long years before they used it as a vehicle for their inspired writings.

It is not surprising therefore to find, as Winer remarks,[57] that "by far the largest number of constructions in the New Testament are pure Greek". This notwithstanding, the

[56] Winer. Grammar of N. T. Greek, ninth Eng. edition, Edinburgh, pp. 8, 9.
[57] Ibid., pp. 34, 35, 40.

writers did not strive after a correct Greek style. "The whole cast of their composition . . . could not but offend a cultivated Greek ear; and many expressions . . . would convey to a native Greek either an erroneous meaning or no meaning at all."

This being so, it is apparent that a phrase like the one under review, which has been the crux of exegetes and theologians for so many centuries, should from the nature of the case be studied in its origin before it can be thoroughly understood. Western scholars have as a rule failed in their investigations because of a disregard of this precaution. Certain ones have summarily dismissed the idea, misguided as they were, by a traditional empiricism. It seemed so clear to them that 4a has no peculiarly Hebraic coloring, that it flows rather from a remarkably limpid Greek source, and that it cannot claim absolute defence or palliation save from those who are indiscreetly absorbed in the interests of Mariology![58] Yet the contrary may be true.

New-Testament Grammer recognizes two very interesting anomalies in that restricted portion of Hellenistic Greek with which it deals. Winer styles them perfect and imperfect Hebraisms.[59] Both pertain to the uses made of phrases and constructions as well as words. The distinction between them is this. The perfect Hebraism belongs exclusively to the Hebrew tongue. It is an idiom having no exact literal correspondent in Greek, whose translation is *ad sensum* only, or if *ad literam*, is necessarily un-Greek in character. The imperfect Hebraism is more sympathetic. It may have a parallel in Greek prose, yet not such a close one as to be identical with it. Yet, like the perfect Hebraism, it chanced to hover about the pen of the Inspired Writer not because of his acquaintance with Greek so much as the natural unconscious influence of his mother-tongue. It is to the former class of Hebraisms that 4a without doubt belongs. That it is a word-for-word translation of a Hebrew expression found in those books of the Bible which were composed when Greek literature was yet in its infancy, that the Biblical use of the phrase antedates by several centuries the classic authors in

[58] Cf. Rottmanner, *Theologische Quartalschrift*, Tübingen, 1892, p. 217.
[59] Op. cit., p. 32.

which it is found, that Epictetus (100 A. D.) and Aulus Gellius (150 A. D.), the chief writers among those who employ the phrase[60] lived far on in post-Biblical times,—all this is cogent proof that the genesis of the bottom-signification which is the object of this research, was Hebraistic, not Hellenic; and that there were more chances for the Greeks to borrow the phrase from their Semitic neighbors than for the Hebrews to borrow it from the Greeks.

What matter if it enjoys a well defined idiomatic force in Greek? What matter if it be added that idiom must be of spontaneous growth and origin? All that may be granted without affecting the problem in the slightest. In primitive speech, whatever be its form, there is always much in common. The ideas are of the simplest and are more or less the same everywhere. Similarity of expression in the different tongues is inevitable. It may perchance be more plausible than it looks to admit parallel growths of the phrase in question on Jewish, Greek, and Latin soil. From a common stock these buds burst forth, and that stock was a common idea seeking utterance. Yet the buds were distinct; they shot forth in different, nay opposite directions; the Greek bud had Greek sap, the Jewish had Jewish, and the Latin, Latin. So they were diversified.

With this possibility firmly fixed in the mind, one cannot be charged with misconception if he hold that the centuries-old obscurity which envelops the passage, is due to no more serious cause than an inadvertent confusion of the buds. The Hebrew scion, *mah-lli walak*, agrees at bottom with the Greek, τί ἐμοὶ καὶ σοί. But, it is argued, the latter growth is always reprehensive; wherefore, the former must be so. Leave the argument as it stands, if you first strike out the "always". In 4a there is at least one case where reprehension is inadmissible. (See canons in section 1.) Moreover, of the several Biblical parallels to be studied presently, not a few are like 4a in this respect, since they grace the lips of those who are either soliciting favors or trying to appease. Would it not then seem more plausible to read in 4a a modestly suggested request on the part of our Lord that Mary should

[60] The only profane authors expressly named in Grimm's Wilke's Clavis N. T. See under ἐγώ.

solemnly inaugurate His hour, the hour of His personal prestige by humbly performing a last act of maternal authority over Him? That might seem fanciful, yet it would not be half so absurd as the conduct too easily ascribed to the Divine Mother, of wielding the power she possessed, almost against the will of Him who had but one heart and one soul with her.

To come to the Latin wording, it is very strange that St. Jerome endorsed the reading: "*quid mihi et tibi est*" if he had the same certainty as subsequent commentators that "*quid mihi tecum*" would be a correct rendering in this place. The latter idiom is unexceptionably reproachful. True, the worshipful admirer of the "Hebraica veritas" might be excused for preferring a literal translation to a free one; but is it not more than likely that with his acumen, his intimacy with Jewish peculiarities of speech and custom, he saw in the Asiatic Greek of St. John a delicate touch of Hebraic coloring which would be disfigured if turned into any but the Latin form he found already consecrated to it? Let it be granted that "*quid mihi tecum*" agrees with τί ἐμοὶ καὶ σοί outside the Bible. It does not follow thereupon that the coincidence is perfect in the Bible, since the expression is there employed by men of a foreign race. There is an affinity between the two, but that is all.

In establishing the correct English reading it was remarked that certain editions of the Douay version had been doctored. The Rheims translators had scrupulously adhered to the wording of the Vulgate. The American editors thought to do better and failed. It is the unwarranted identification of the Latin construction *quid mihi tecum* with the original that is responsible for the failure.

In a word, *quid mihi tecum* cannot be substituted for *quid mihi et tibi est*; neither can it be given as the only equivalent of the Greek and Hebrew phraseology, since the latter, like the Vulgate's version of the same, is open to quite another analysis. Granting, though it appears to us to be contrary to fact, that a few passages in the Old Testament are reconcilable with the repulsive sense, they do not require that sense necessarily. Moreover, since there is a greater number of passages where the warp and the woof are embroidered in glaring letters with a peremptory demand for a contrary and

a kindlier interpretation, it is both absurd and illogical to support such difficult and exclusive positions as those which have till now been in the ascendancy.

What is that kindlier interpretation? It is one that is based on the words themselves, one that is more intelligible in Hebrew than in Greek or Latin, yet one that may be grasped without a knowedge of the Hebrew tongue. It is a meaning evolved from one of the simplest and most admirable trains of thought that ever characterized a people.

All are aware that among the Hebrews protestations of friendship, love, or affection culminated in the closest union For Adam, Eve was "bone of his bone and flesh of his flesh." [61] King David appealed to the faithless men of Juda in a similar strain: "Why have you come out the last of all to lead me back as king, you who are 'my bone and my flesh.'" [62] Jonathan's soul, the Sacred Writer portrays as "knit with the soul of David, and Jonathan loved him as his own soul." [63] Identity of personality begot identity of possession. The same psychic phenomenon here displayed appears again in utterances like that of Josaphat king of Juda, to Samaria's ruler, Joram: "he that is mine is thine: my people are thy people: and my horses are thy horses." [64] It is such a trend of thought that is involved in 4a, and it is far more comprehensible here and in certain other texts than any yet assigned.

Viewed in the light of the canons established in section 1, this last statement is too transparently clear to be urged further. The only condition that could prevent its being true would be its incompatibility with the wording of the phrase. Now that condition does not exist. Abstracting from any or all Biblical passages in which the phrase occurs, *quid mihi et tibi est* is grammatically the same as *quid mihi et quid tibi est,* or "what is to me and what is to thee?" This is the radical meaning underlying every other. A comparative study of parallel texts will show this and will have the further advantage of bringing out the relation of the phrase to the mode of thought just indicated. It will likewise help in determining

[61] Gen. 2: 23.
[62] II Kings 19: 12.
[63] I Kings 18: 1.
[64] IV Kings 3: 7.

the various shades of meaning derivable from the primary sense.

Let it first be remarked that the grammatical subject of 4a is both impersonal and indefinite in Hebrew and in Greek; whence, any text not possessing this double quality is excluded. After this elimination there remain eleven texts besides our own which lay claim to consideration. For convenience of reference they may be classified into three groups.

CLASS A.

1. The legionary demoniac in the land of the Gerasens: "What is to us and what is to thee, Jesus Son of God? Art thou come hither to torment us before the time?" Matt. 8:29.

2. The same in the singular: "What is to me and what is to thee, Jesus, the Son of the Most High God? I adjure thee by God that thou torment me not." Mk. 5:7.

3. "Ditto . . . I beseech thee do not torment us." Lk. 8:28.

4. King David in time of misfortune: "What is to me and what is to you, ye sons of Sarvia? Let him alone and let him curse, for the Lord hath bid him curse David." II Kgs. 16:10.

5. The same in time of peaceful installation: "Ditto . . . ye sons of Sarvia? Why are you an adversary to me this day? . . . do not I know . . . I am made King? II Kgs. 19:22.

CLASS B.

6. The widow of Sarephta to Elias: "What is to me and what is to thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son?" III Kgs. 17:18.

7. Jephte to the King of Ammon: "What is to me and what is to thee that thou art come against me to waste my land?" Judges 11:12.

8. Nechao, King of Egypt, to Josias: "Ditto . . . , O King of Juda? I come not against thee this day, but I fight against another . . . II Par. 35:21.

9. Jahweh: "Ditto . . . O Tyre and Sidon, and all the coast of the Philistines? Will you revenge yourselves on me?" Joel 3:4.

CLASS C.

10. Jehu in a rage to Joram's messenger: "What is to thee and what is to peace? Go behind and follow me." IV Kings 9: 18.

11. The same to second messenger: "Ditto . . . pass and follow me." Ib. 9: 19.

In all these cases there is an element of surprise either real or, as in case 9, feigned. The object of that surprise is always some action or utterance on the part of those addressed. The demoniac is surprised that the Son of the Most High should come to Him "Before the time" (cases 1, 2, 3). David is surprised that his most zealous heroes should conduct themselves as adversaries at two critical junctures when caution and diplomacy were golden measures (5-4). Jephte and Nechao are surprised that hostile foes should confront them without cause. The host of Elias who was bound fast to him in reverential affection, and who for him had denied herself and her son the last handful of meal and the last cruse of oil when both were on the verge of starvation, was surprised that the object of her charity should be so heartless as to upbraid her with her sins by depriving her child of life. Jehu also is surprised that anyone should speak to him of peace at a time when by Jahweh's command he was bent upon violence. The feigned character of the surprise in case 9 rises from the nature of God which is superior to all emotion, yet rhetorically considered, surprise of some kind, at least apparent, is attributed to Him for the same reason as that assigned for cases 7 and 8. This consistent and persistent implication of surprise because of deeds or utterances which seem uncalled-for, justifies the presumption that such an emotion must always accompany the use of the phrase and be connected with it as with its own peculiar if not best expression. If traditionalists see nothing new in this they must at least recognize in it a toning down of older views. It is surprise that is presupposed, not anger, or, if anger is involved, it is either entirely suppressed or momentarily held in check.

If surprise be the *terminus a quo* for the use of the idiom, what is the *terminus ad quem*? Not avowed or wished-for

separation, as is too freely averred by many, but something which is separation's direct antithesis.

All the texts have a second feature in common. Oneness of mind, sentiment, sympathy, affection or policy is either sought, desired, or purposed in every case.

The demoniac, for instance, petitions Jesus to feel for him, to consent to him in his desire for an extension of his liberty. David aims at preserving unity of will among his adherents. The bereaved widow, grieved because of the terrible blow her affectionate sympathy has sustained, would fain bring about a renewal of the apparently ruptured relations with the Prophet. Jephte and Nechao, although prepared for slaughter, are more desirous of fostering peace with their aggressor if that can be done on rational grounds. Jahweh evinces this same attitude toward the Tyrian and their colleagues in guilt. To the Hebrew mind God's menaces always tended primarily to convert, to incite to union with God by repentance. From this a second conclusion follows, viz. that the idiom under discussion, far from being repulsive, is rather of an ingratiating kind.

In the next place, the grouping of the texts into classes is based upon certain general traits that should not pass unobserved. In class *A* the object of the speakers is to appease. The demons have a supplication to make: "Torment us not," say they. They fall upon the ground. They "adjure" our Saviour most solemnly. Then, as if perceiving that Christ was resolved to disturb them, they beg Him at least to send them into the herd of swine where they hoped to enjoy greater liberty than in the place proper to them. Similarly King David speaks only to pacify.

In class *B*, those interested are introduced as pleading. Even Jahweh is represented merely as pleading the cause of His people with Tyre and Sidon. The prophet clearly states this in v. 2, where he employs the niph'al of *shaphat*. The case of the legionary demoniac might be repeated here since he too pleads, alleging that Christ has come before the appointed time.

Class *C* stands apart, since the substantive opposition is not between two persons but between a person and a thing. The furious cry is ironical. Unity of policy is consequently ironically enforced.

These considerations confirm the preceding ones in a very concrete manner. The argument amounts to a ***reductio ad absurdum*** of the several opinions combated in section II. How could anyone consistently hope to pacify others or to plead a cause by insulting or at least offending those whom he addressed?

There is an astonishing concord between these deductions and those practised upon the context of 4a in St. John. (See canons section I). They furnish without doubt the real key to the solution of the problem. It behooves us therefore to show that the Greek and Hebrew phrase is not only reconcilable with them but actually contains all that is implied by the various contexts and is warranted by the circumstances described.

The literal translation, such as has been given above, ought by all means to be preferred in our English Bibles, just as St. Jerome has given his preference to the corresponding Latin rendition in the Vulgate. Any substitute can only be a circumlocution or, what is worse, an extremely precarious interpretation. If the literal rendering is obscure, it should be explained in the annotations. This literal translation, the simplest possible, embodies the radical meaning of the Hebrew from which every other must ramify according to the principles already laid down. Any form that is not referrable to this one is an impossibility in thought, language, and philology, and must be rejected.

Be it noted however that the two terms of the idiom may be considered either *disjunctively*: thus, what is to me *as distinct from* what is to thee, that is, what have I that is not thine? or, why the distinction between mine and thine? Or the terms may be taken *conjunctively*: thus, what is to me *as identical with* what is to thee? In other words, what is there in common between us? In this latter sense the Hebrew would coincide perfectly with the Latin idiom; ***quid mihi tecum***. But this agreement is due entirely to the poverty of the Hebrew language and is merely external.

On examining critically the cases from both the Old and the New Testament in order, it will be found that the disjunctive acceptation of the interrogatory is alone admissible. In class *A* the demoniac falls down before Jesus ostensibly as a protestation of his helplessness before Him. He ventures

the reminder that whatever liberty he possesses, he holds from Him. "What is to me as distinct from what is to thee" is equivalent to "What have I that is not thine?" David similarly says to the sons of Sarvia: "Is not my lot yours? Why then cherish any other will than mine?" The widowed and now childless host at Sarephta has surrendered all to her mysterious guest. She seems to say: "What have I that I have not made thine, thou Man of God?"

She implies: My sorrow should now be thine also. Elias hears her and restores her son to life. In like manner Jephte and Nechao whose highest ideals are those of justice are asking their adversaries singly: "What is to me as distinct from what is to thee?" What have I made exclusively my own that belonged to thee? Wherein have I transgressed thy rights? Jahweh too is only *pleading* as He Himself says and His words are all the more tender on that account. The idiom coming from Him signifies something most humane. "What is to me as distinct from what is to you? What cause has without my fault arisen between us? In what have I rendered myself odious to you that you should treat me so unjustly?" His words call to mind the liturgical verse addressed so pathetically to a still more faithless people in the Office of the Passion: "Populo meus, quid feci tibi, aut in quo contristavi te? responde mihi?"

There is a possible exception in cases 10 and 11 where the conjunctive rendering might be used without detriment to the unity of the narrative, but even here it seems to be unnatural. The words of Jehu strike the present writer at least as being far more contemptuous. "What is to thee," he asks, and "what is to peace?" The terms should not be taken disjunctively; they should be actually disjoined. It is himself whom Jehu is opposing first to "thee" and then to "peace." It is as if he were to say: "What (right) hast thou (before me) and what (rights) has peace (before me)? Go behind and follow." He was obeyed twice in succession. From this analysis it is patent that Jehu is not using the idiom expressly.

But is he using it by implication? Let it be supposed that he is. Joram's messenger inquires if the news he brings is peaceful. Jehu evades by exclaiming abruptly "What is to thee and what is to peace," i. e. *as distinct from me?* This

last part is certainly understood for Jehu shouts without further ado: "Get behind and follow—if you desire safety, uphold my cause. Join yourself to me." The conjunctive interpretation could not be adjusted so easily. It would have to be explained. The greater Jehu's following the more successful would he be. He could not afford at such a crisis to be indifferent to gaining new allies. Why then should he repel those whom he manifestly aimed at gaining?

Now that is precisely what he would have done had he exclaimed, "What have I in common with thee and the peace thou speakest of?" And it would have been the climax of absurdity, with the next breath to bid an opponent deserving such a rebuke: "Pass behind and follow me."

The conjunctive sense, therefore, does not exist in Biblical Hebrew, or, if it does exist, it is not idiomatic. The disjunctive sense is idiomatic. Indeed, the formula which embodies it may have been one of established etiquette. It is even probable that to the Oriental mind which habitually indulges in artificial and picturesque compliment, the phrase had come to be a profession of union or intimacy so close that he who used it manifested or at least feigned an inability to conceive how his associate could in any way withdraw from it. Quite naturally the phrase could be used ironically like any other.

It is now quite intelligible why the clause has been styled a perfect Hebraism when translated into Greek or Latin. The genius of the latter languages would give to the literal translation of it a coloring quite alien to what it has in Hebrew. Consequently, whenever the Hebrew meaning is attached to the Greek form, as it is in the Synoptic Gospels, it is owing to the influence of the writer's mother-tongue, Aramaic. The formula ceases to be an idiom in Greek, Latin, or English. Rather is it an expression that is at once un-Greek, un-Latin, un-English, and that is what makes of it a perfect Hebraism. It is because this matter is customarily overlooked and because dissimilar Greek and Hebrew idioms have been wrongly identified owing to an external likeness between them, that the subject under discussion has become the crux it is.

The perfect Hebraism should then be preserved in John 2:4. In virtue of it the dialogue between the Son and the Mother at Cana becomes in substance the following.

v. 3. MARY. They have no wine.

JESUS. What is to me, Woman, as distinct from what is to thee, since my hour is not yet come?

MARY (*to the waiters*). Do whatever he shall say.

Consistently with the analysis of other texts it must be admitted that Mary's Son, acting in His human capacity, expresses surprise: and the occasion of His emotion is what Mary has either said or implied. The Mother has somehow turned her Son's thoughts more upon herself than upon the embarrassment of their host. Jesus is interested less in the humiliation of which Mary speaks than in her insinuation that if it lay in their power to relieve the situation, it would be He who should determine how help should be administered. The Virgin Mother had modestly conducted herself as if her hour had passed. Thus, of the two possible renderings of verse 3 set forth in section 1, the first must be discarded as insufficient, and the second, namely the one just expounded, must be embraced as alone admissible before 4a.

Now does 4a receive its full significance. Christ really says: "Woman, Lady,"—for either term is here correct,—"why hast thou distinguished either mentally or otherwise between my resources or my will and thine own? What have I that is not still thine, since my hour has not yet come? Mother, thy hour yet endures; thy will is still mine. Command me." Mary had only to obey.

Thus may the problem be solved and the narrative of St. John unified. The Lamb of God gives a new example of meekness and humility. The Mother, blessed among all others, is as modest as the occasion would allow. The bonds of affection and veneration are drawn more tightly around the Mother and the Son.

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A CONFERENCE CASE ON SOCIALISM.

The following *Casus* was recently set for discussion at Conference in an English Rural Deanery. Since Socialism is one of the questions of the day and demands the serious attention of the clergy, an account of the discussion has been thought to be of interest and use to the readers of THE ECCLESIASTICAL REVIEW.

FROMONDUS contends that just as in *things* we properly distinguish between the "use-value" of anything and its "exchange-value", so also in that labor-capacity which men let out on hire to their employers the same distinction between its use-value and its exchange-value holds good.

The exchange-value of a workman's labor-capacity is measured by the amount of work he must do in order to preserve and renew his strength, and is equivalent to the sum-total of those things that he needs for his sustentation—or to their price in money. Hence, if a workman needs, for instance, one dollar to keep himself for one day, that one dollar will represent the exchange-value of his labor-capacity for one day—in other words, what he can afford to work for during that space of time.

Hence the dollar will also represent the sum which the capitalist employer ought to pay the workman for one day's work.

The use-value of the man's labor-capacity has its origin, on Fromondus's theory, in the fact that the work he does increases the exchange-value of the materials upon which he works. In fact, manufactured articles, all products of human labor, everything, in a word, that has required labor to be expended upon it in order to render it useful and adaptable to the needs of man, contains such labor as it were crystallized within it, and giving it a value additional to its intrinsic worth as raw material.

If, therefore, a workman by one day's work gives to the material he works upon a value of two dollars over and above its worth as raw material, the capitalist who pays him one dollar only for his day's work, gets the other dollar for nothing, or, in other words, acquires gratis half the value created and put into the article by the workman.

This, under the present order of society in which the means of production belong to the capitalist, is considered to be done

without formal injustice (*sine formali injustitia*); nevertheless it really is defrauding the laborer of part of his just wages.

The following questions arise:

I. What is the definition of Socialism? How does it differ from Anarchism and Communism?

II. Is the term "Christian Socialism" to be accepted or rejected, and why?

III. What of Fromondus's theory?

The proponent replied as follows:

I.

We are asked for a definition of Socialism, and how it differs from Anarchism and from Communism. As a matter of fact, both Anarchism and Socialism are species of the genus Communism. Not only that, they are species with a particular kind of Communism as their proximate genus.

We have really to distinguish between 1. Communism in general; 2. Anarchistic Communism, or simply Anarchism; 3. Socialistic Communism, or simply Socialism.

The purpose of the question will therefore best be served by giving definitions of these three.[1]

1. *Communism in general* is that system of economics which advocates the abolition of private property, and the introduction in one way or another of community of goods, at least as far as capital or means of production is concerned.

There are various kinds of Communism. Thus we have the antiquated form known as *Negative Communism*, which is practically obsolete. It is restricted to the negation of private property in any shape or form: all goods to be put equally at the disposal of all without regulation or restriction.

Then we have *Positive Communism*, which in its turn is divided into (a) extreme positive Communism, and (b) moderate positive Communism.

Extreme positive Communism "advocates the transfer of

[1] The authority for these definitions, and for much of the information contained in the answers to Questions I and III is the work on Socialism by Fr. Cathrein, S.J., translated by Fr. Gettelmann, S.J. New York: Benziger Bros. 1904.

all goods without exception to one great common administration." [2]

Moderate positive Communism "advocates only the abolition of private property as far as capital, or the materials of labor, or productive goods in contradistinction to non-productive goods, is concerned. By productive goods are meant real estate, all kinds of raw material, factories, machines, tools, means of transportation, in fine everything not intended for immediate consumption. These (productive) goods should be handed over to and be administered by some sort of commonwealth. This moderate form of positive Communism is at present the only one having adherents." [3]

The moderate positive Communists are divided into the two hostile groups of Socialists and Anarchists, adhering respectively to Socialistic Communism or Socialism and Anarchistic Communism or Anarchism.

2. Anarchism or Anarchistic Communism demands the transfer of all productive property to groups ("communities") of workingmen. These groups are to be united by mere federation. All governmental functions are to cease; they will not be necessary, for the economic change will bring about such perfection in society that order will arise of itself from the sense of solidarity produced by the abolition of class differences and the domination of wealth.[4]

Here the *proximate genus,* viz.: *moderate positive Communism,* is verified in the removal of productive goods from private ownership: the specific *differentia,* making the species Anarchism, consists in the abolition of government.

3. Socialism or Socialistic Communism "advocates the transformation of all capital or means of production into the common property of society or the State, and the administration of the produce and the distribution of the proceeds by the State." [5]

Socialism is thus differentiated from Anarchism by the retention of governmental functions, particularly in the administration of "capital."

Modern Socialists, as Fr. Cathrein points out, unanimously

[2] Cathrein, p. 14.
[3] Ib.
[4] See Cathrein, p. 15.
[5] Op. cit., p. 17.

intend to realize this scheme on a democratic basis: consequently they call themselves Social Democrats, and their scheme Social Democracy. For practical purposes there is no other kind of Socialism. This is the kind advocated and recognized by German, English, French, Italian, and Spanish Socialists. It is the Socialism of Karl Marx, of Bebel, of Jaurés (France), Vandervelde (Belgium), Ferri (Italy), of the Clarion Fellowship Clubs, the Socialist Party of Great Britain, the Social Democratic Federation (England), and of the older Socialist Labor Party and the new Socialist Party in the United States of America.

This, also, is the Socialism condemned by Leo XIII. Another name for it is "Collectivism". Collectivism and Socialism are synonymous.

This, then, Democratic Socialism, is what we are asked to define, and I would define it as follows: "A purely materialistic system of political economy which advocates the inalienable ownership on the part of the State of all capital, or materials of labor, as also the public administration of all economic goods and the distribution of all produce by the democratic state." [6]

We may compare this with the official statement of the Socialist Party of Great Britain, who lay down as their object "the establishment of a system of Society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by, and in the interests of, the whole community."

My reason for inserting the words "purely materialistic" in the definition given above will appear later. Socialism as I have defined it is the only Socialism of any practical account: other forms are merely antiques. Agrarian Socialists, so-called, who deny only the right of private property in land, cannot simply be called Socialists; nor can those politicians who admit in principle the right of private ownership, although in practice they would put the administration of property very largely or almost entirely into the hands of the State.[7]

It would be tedious, and not to the point, to go into a description of the various minor differences of detail in policy

[6] See Cathrein, p. 17.

[7] Cathrein, p. 20.

on account of which the different groups of Socialists, agreeing in the main essence of Socialism, excommunicate and anathematize one another for disagreement in non-essentials.

II.

The expression Christian Socialism is certainly to be rejected. Real Socialism is incompatible with true Christianity.

The first reason I will give, as a Catholic, is that the term is reprobated by Pope Leo XIII in his Encyclical *Graves de Communi*, on Christian Democracy. "Of these two appellations," he writes, namely Christian Democracy and Christian Socialism, "certainly that of Christian Socialism . . . is offensive to many right-minded people, inasmuch as they think there is a perilous ambiguity attaching to it." And again, "Clearly . . . Social and Christian Democracy can have nothing in common: the difference between them is no less than that between the sectarianism of Socialism and the profession of the Christian Law."

I may also quote a Socialist, Mr. Belfort Bax, who in his *Ethics of Socialism* writes: "Lastly, one word upon that singular hybrid the Christian Socialist. The association of Anglicanism with any form of Socialism is a mystery. It is difficult to divine a motive for their preserving a name (Christian) which confessedly in its ordinary meaning is not only alien but hostile to the doctrines of Socialism."

Holding strongly to the opinion that it is impossible for a great movement with a definite origin and development by any art of man to be dissociated, as long as it lives at all, from its past history, or eviscerated of the original ideas which gave rise to it, I cannot agree with those persons who contend that Socialism is purely and simply a matter of economics, any more than I can agree that economics themselves are on the purely material plane and have nothing to do with morals.

Socialism has its roots in certain philosophical and ethical theories that are knit together into a consistent system of principles, involving the denial, or at least the complete ignoring, in the proposed reconstruction of society, of certain fundamental doctrines of Natural and of Christian Theology con-

cerning God, Divine Providence, and the nature of man and of human society.

The economic system of Socialists is based upon and is the practical outcome of their false theories in Philosophy and Ethics. Any Socialist or anyone else who tells us that Socialism has to do with economic conditions only, that under Socialism a man would be free to hold and to act upon whatever religion he liked, and to adopt as his guide of life whatever ethical system he might hold to be true, is making a promise that could never be fulfilled, for the reason that no movement, as I have said, whatever incidental and accidental changes it may pass through, can ever escape, while it lives, from its own root principles. Should it give up those, it would become something else, and in its original essence would be dead.

I venture to emphasize this because it is a favorite argument of Socialists that we have no right to condemn their system because its founders were, and its chief representatives are, materialists. They tell us that the atheistic ideas of these men are merely personal to themselves, and have no connexion with their Socialism. This is not true. Socialism, even on its economic side, is bound up with materialism as closely as the Catholic doctrine, for instance, of the lawfulness of private property and the difference between *meum* and *tuum* is bound up with the Decalogue.

There is, then, another aspect of Socialism besides the economic. It is not only an economic, but also an ethical system. Its economic doctrine is a consequence of its philosophy. This twofold aspect of Socialism, and the hard fact that its practical programme is the carrying out of its materialistic philosophy, must never be lost sight of.

Why is society to be reconstructed on the basis of Collectivism—the socialization of all the means of production and distribution? Because the Socialist, the scientific Socialist whose practical application of his principles is preached in popular language, believes in a purely materialistic evolution by which human society originated and is being carried forward to its ultimate perfection. An an ethical system Socialism is based upon what is termed the materialistic conception of history put forward by Karl Marx and ably ex-

pounded by Engels. This conception of history is evolutionist in the extreme sense of that word, and, as it is now held, after some slight modification of its original form, may be summed up in the statement that the source of our political, social, ethical, esthetic and religious ideas or beliefs is to be found ultimately and fundamentally in economic conditions of production and distribution of material goods. To these conditions are due, for instance, Christianity, Shakespeare's plays, and the French Revolution alike.

These economic conditions are subject to a necessary evolution, of which the passage, e. g. from slavery to feudalism, from feudalism to modern industrial capitalism, are stages. The next stage will be from Capitalism to Democratic Socialistic Communism, or, simply, Socialism. The transition has begun. Men cannot wholly control this evolution; but they can help it on; and the economic programme of modern Socialists has for its object the furtherance of this materialistic evolutionary process, and takes its rise wholly and entirely from the evolutionist theory which it is an attempt to realize in practice. For this reason I ventured to put into my definition of Socialism the words "*purely materialistic* system of political economy"; and for the reasons that I have now given at length, I contend that so long as Socialism is Socialism, we must reject "Christian Socialism" whether as a name or as a possibility. It is scarcely necessary to add that the aspect of Socialism dwelt upon in my reply to the present question is carefully hidden from the multitude.

From this materialistic root spring ideas that, like their parent source, are totally incompatible with the teachings of Catholic Christianity. From this root idea also it follows that the endeavor to improve the economic condition of the masses by the application of religious principles to the dealings of man with man is putting the cart before the horse. As religion itself arises out of and depends upon economic conditions, what we have to do is to improve our religious ideas—*out of existence*—by bettering our economic conditions. We are told by a considerable authority that man was made by God to praise and reverence his Creator, and, by serving Him, to save his own soul; whilst all other things were made to assist mankind in pursuing the end of their creation.

This doctrine certainly connects true economics with morality and religion. As Leo XIII said in the *Rerum Novarum*: "In every well-ordered society there ought to be a sufficient supply of material goods, the supply of which is necessary for the practice of virtue." Socialism knows nothing of this Christian view of life and of man's earthly belongings; and herein lies its great sin. The Socialist man has been evolved to enjoy to the utmost of his opportunity and capacity the good things of this life, to the exclusion of any reference, in the way he uses these, to any life to come.

> And if I die, what shall to me
> Hereafter then be shown?
> Thou fool! Thy question has no sense;
> Hereafter is on earth alone.

So runs a Socialist hymn; and the last thing the Socialist political economist thinks of doing is to regard the goods of earth as a means of getting to heaven, particularly when the use to be made of them consists in going without them for his soul's health. It is not necessary to say more in order to prove that the name "Christian Socialist" involves a contradiction in terms.

Besides the fundamental materialism of the Socialist theory, its reduction of private ownership, and, what is more significant, of the *rights* of private ownership to the most meagre and unjustifiable limits, the denial of the right of employing labor privately, and an unjust restriction in general of the liberty of the subject—all of which are common to all Socialists—there are other errors incompatible with Christian dogma and morality upon which differences exist amongst the adherents of Socialism.

Nevertheless a Socialist State, if ever it got established, would be certain to include some at least of the disputed elements of the Socialist programme. These errors concern, amongst other things, the family, marriage and divorce, education, the rights and duties of parents over their children, as well as the exercise of public worship.

III.

We have now to criticize the theory of Fromondus. This is really the theory of surplus-value enunciated by Karl

Marx, and is the basic principle of Socialism on its economic side, as the materialistic conception of history is its root-principle on the social and ethical side. Engels speaks of "two great discoveries, the materialistic conception of history, and the revealing of the secret of capitalistic production by means of surplus-value; these discoveries we owe to Marx: through them Socialism became a Science".[8]

Marx's theory, as expounded by Father Cathrein, of whose account this part of my paper is largely a condensation and presentment, is as follows:[9] In capitalistic society every kind of produce partakes of the character of merchandise. In every kind of merchandise a twofold value may be distinguished, the value in use, and the value in exchange. Bread may serve as food: there you have its value in use; it may also be sold or bartered for other goods: there you have its value in exchange.

Marx defines use-value as the utility or adaptability of an object for satisfying human wants, a utility, he says, derived from its chemical and physical properties: whilst exchange-value he defines as the ratio according to which things may be bartered for one another. If I know, e. g., that twenty pounds of yarn may be bartered for two pairs of shoes, both objects have the same exchange-value, however different their use-value. Now this exchange-value, according to Marx, is due to, and measured by one thing and one thing only, namely by the amount of labor that has been put into the thing, and by nothing else; and he formulates his famous "law of value" in these words: "Two kinds of merchandise embodying the same amount of coöperative necessary labor are also of the same exchange-value." "Coöperative necessary labor" is the average amount of work required to be expended on the object by workmen of average skill and with average industriousness.

Now we need not reject altogether the distinction between exchange-value and use-value; but it is a legitimate criticism to say that, in the way in which Marx divides one against the other, the division is not good; since one member contains

[8] Apud Cathrein, op. cit., p. 35.

[9] See Cathrein, op. cit., pp. 47 ff.; and Section II, § I, of Chapter II of his work.

something found also in the other. Marx makes these two values totally distinct and separate. In fact they are not: for the capacity of a thing to be exchanged is itself "useful" to the owner; so that exchange-value is included in the idea of use-value. Thus it is altogether wrong so to dissociate the two values as to say that the use-value of a thing is no factor in determining its exchange-value.

Equally false is the statement that the exchange-value of an article is determined solely by the labor expended upon the thing. It is plain surely to common-sense that amongst the characteristics which give price or exchange-value to a thing and determine that price are—

1. its utility to the buyer;

2. its capacity to become private property;

3. the fact that the thing cannot be at the disposal of everybody in any desired quantity (water, for instance, has usually no exchange-value at all, because it is so plentiful);

4. the greater and more urgent the need of a thing, its rarity, and the trouble of procuring it;

5. personal and subjective considerations (I may be willing to give more than another because the thing offers more inducements to me to become its possessor than it does to him);

6. quality, or different degrees of subjective goodness (two qualities of coal, for instance, taken with the same amount of labor from a mine, differ in exchange-value);

7. artistic excellence (of two books, written with the same expenditure of trouble and labor by two authors, one will sell, and the other will not).[10]

Marx, indeed, confutes himself by admitting that only *useful* objects *can have any exchange-value at all.* This is true; but why? Because utility is an essential element in exchange-value. Paper boots might take a lot of time to make; but they would not sell. The amount of labor then that must be put into an article to make it fit for use and adapted to human needs has its *part* in determining exchange-value or price; but exchange-value is not determined *only* by the labor expended.

This somewhat extended treatment of the Marxian theory

[10] Cathrein, op. cit., Chapter II, Sec. II.

of values may seem to have been superfluous or not *ad rem* in regard to the particular case with which we are now dealing. In reality it is not so; for it is by an application of his mistaken principles concerning the value of things to the value of labor-capacity that Marx arrives at his famous *surplus-value* theory as to the wages of the hired workman.

Fromondus, *in casu*, following Marx, maintains that the exchange-value, or value of hire of human labor, is determined merely by the cost of the things a man needs for himself and his family to preserve life.

But here, again, just as the use-value or utility of a *thing* enters into the determination of its exchange-value, i. e. the price it will fetch; so also the usefulness of a man's labor enters into the exchange-value of his labor capacity. Thus, even supposing that two workmen need equally as much for their own support and that of their families, yet the exchange-value or hire-value of their respective labor-capacities will differ according as one man is more experienced, talented, skilful and reliable than the other.[11] "A skilled worker," writes Father Cathrein, "will find employment sooner and receive better pay than the raw novice. As in all commodities, so also in labor-capacity, the value in exchange is determined in the first place by utility and practical applicability. Just this very example, the difference in exchange-value of different labor-capacities according to the utility of each, deals the death-blow to the Marxian theory of value. In accordance with this theory the exchange-value of labor-capacity should be regulated by the cost of producing and sustaining it. This however is not the case. Why is a higher salary awarded to a capable, experienced, reliable manager, engineer, physician, or foreman than to an ordinary workman? Why do the perquisites of 'star' actors, musicians, and singers often reach such enormous figures, whilst others in the same walk of life must be satisfied with a mere pittance despite their painstaking labor? Does the 'star' actress, perhaps, need so much more for her sustenance than another? Or can talent, genius, beauty of voice and action and similar qualities be reduced to the standard of 'average labor-time', so that their cost can be figured out?" Fr. Cathrein leaves the answer

[11] See Cathrein, p. 156.

to his readers. The man who has a higher salary gets it (of course "jobbery" apart) because of his greater utility: the "star" actress or singer because they supply what the public want.

Now as to the surplus-value, the value supposed to be put into things by the workman *after* he has earned the exchange-value represented by the cost of living; the surplus-value for which he gets nothing, and which the capitalist puts into his own pocket—is it defrauding the laborer of his hire to withhold this from him?

First I would point out that since the exchange-value of an article does not depend, as I have shown, merely upon the amount of work put into its production, but upon many other circumstances as well, it is not fair to say that *all* the surplus-value of a thing after a living wage has been got out of the finished article and paid to the workman, is due to the extra work he has done after producing the equivalent of the hire-value of his labor-capacity. I would concede that he may have produced *some* of the exchange or selling-value of the article he makes or helps to make; as I conceded that labor is *one* element in the determination of exchange-value. But it has to be proved that every laborer spends only part of his time in producing the value of his living wage, and *all* the rest in making surplus-value for the capitalist. As Father Cathrein asks: "Who on earth has told Marx that *every* wage-earner imparts to the manufactured commodities not only as much exchange-value as is required for his own support and that of his family, but also something over and above, which is freely appropriated by the capitalist as surplus-value?" [12]

No one, indeed, but an interested and selfish upholder of things as they are; no one who understands anything of modern industrial conditions, or who has any experience of the hardships of the toiling masses of our modern "civilizations", will venture to say that right is done all round to the worker. Far from it! But apart from the knotty question as to how much is due to the workman beyond his own living wage as a matter of strict justice, in the simply technical sense of the word, we may and must admit that in a great multitude

[12] Op. cit., p. 157.

of cases the economic relations between employers and employed are simply unnatural and un-Christian.

Then I would say, following Father Joseph Rickaby, S.J., in his *Three Socialist Fallacies*,[13] that surplus-value, or in plain English the profits of a business, ought to be divided in such a way that both capitalist and workman shall benefit thereby. The capitalist has a just right to considerable emolument for the work of organization, the management of capital, and even the risk of his capital in the business of which that capital constitutes the necessary ways and means. Part, then, of the profit after a living wage and other expenses have been paid justly goes to the capitalist employer—a part proportionate to the work of organization and the supply of capital, that is, of the means of production and distribution.

But what of the rest, when workman and capitalist have taken, the one his living-wage, the other his justly-proportioned emolument? Socialists say that all the surplus-value belongs to the workman, on the ground that he alone is the producer thereof. But this ground is false and affords no foundation for the Socialist claim. The workman is not the sole cause of surplus-value or profit. Nor is the capitalist either the only cause. The proceeds of a business are due partly to the capitalist, partly to the workers. Hence, as Father Rickaby points out, there follow two consequences, one against the Socialist contention that all the surplus-value belongs to the workman, the other against the owners of capital taking the whole of the surplus to themselves and considering that they have no further duties to the workmen on that account.

What are the duties of the capitalist in this matter after a living wage has been paid? For us Catholics, who rightly say that in Catholic ethical and moral teaching is to be found the true remedy for the present very unsatisfactory state of things in the industrial world, this is the crux of the whole question. The capitalist, writes Father Rickaby, has a duty, not of adding to the wages of his work-people, "but of so administering the profit as that their (i. e. the capitalists') enjoyment of it may be a benefit to their working-people. It is not a duty of *strict justice*: *that* the firm has discharged in

[13] Catholic Truth Society, London.

paying the stipulated wage, provided that it be an ample life-wage: it is a *moral* duty, nor easily definable. We may call it a nucleus of duty with a large envelope of counsel. A moral counsel is not a thing to be scoffed at, and it may be enforced by law. . . . It would thus appear that capital which has fructified through another's labor should fructify to the common good—both the good of the owner of the capital and the good of the laborer; that neither the firm should shut out the workmen, nor the workmen the firm, from the enjoyment of the residual quantity (profit): that it should turn to the good and profit of them both. And this conclusion, rightly understood, is I believe correct; and in the honest acceptance of it on both sides lies the hope of pacification and conciliation of Labor with Capital."

Summing up the whole matter of the surplus-value fallacy, the same able Jesuit philosopher says:

The conclusions we have arrived at are these:

(a) The Socialist argument on surplus-value does evince this much, that the said surplus ought not to be turned merely to the private emolument and gratification of the capitalist.

(b) But it should be administered by the capitalist for the common good of himself and of his working-people.

(c) To some extent already working-people do share in the benefits that spring from surplus-value.[14]

(d) It cannot be contended that the people's share in these benefits is so full as it ought to be. This is proved by inspecting the poorer quarters of any large town, and comparing them, in doors and out of doors, with the houses of the wealthy. Most certainly this disproportion is not all to be put down to industry, and thrift, and public services rendered by the wealthy, and to idleness, wastefulness, and crime on the part of the poor.

(e) State interference to rectify this wrongful inequality is of the nature of a surgical operation, to be dispensed with where not necessary. It exhausts and weakens the commonwealth; and, recklessly applied, the remedy may hinder a recovery which would have gradually taken place without it. *Ne magistratus inferat se impor-*

[14] I. e. through taxation of the wealthy; through voluntarily supported hospitals and other works of charity and utility, paid for by the richer classes. "It is all very well," writes Fr. Rickaby, "to say that they [the rich] ought to do more; let them at least have the credit of their not inconsiderable actual performances. Would a nation of Government clerks scrambling for salaries do as much?"

tunius, which we may translate, "let not the magistrate interfere where he is not wanted," says Leo XIII, and he says again: "Let not the State interfere with the inner management and daily routine of associations of workmen: for the life of a living organism depends on an inward principle, and is easily crushed out of it by pressure from without." [15]

(f) There is no heroic remedy to ensure the right application of riches. There is no constitution of society that can guarantee the abolition either of poverty or of oppression of the poor. The utmost that can be done is to make men moral and religious, and then, in the main, surplus-value will be rightly employed.

The obvious answer of the man of the world to this last conclusion of Father Rickaby will be: "That is all very well as an argument for the orthodox, but very many, perhaps the larger number, of those concerned, as in America, Germany, and Great Britain, are far from orthodox. Yet they abhor Socialism. What inducement can you offer them to bring about the much-desired reconciliation between Capital and Labor, without the dangerous remedy of State interference, with consequent risk of loss of liberty, of initiative, and of that true and reasonable individualism to which, equally with yourself, we hold; without Socialism either, or any form of Communism, which would be far worse than the disease?" First we would reply that it is hopeless to expect all the good to be done that is possible in this fallen world without a return of the nations to Catholic teaching and morality. We may point to Belgium as a country where the Church has had a fair chance of bringing her principles to bear upon the labor question—with conspicuous success. We may show, as Mr. Hilaire Belloc showed in a paper read at the First National Catholic Congress held in the summer of 1910 at Leeds, how true individualism flourishes best in Catholic lands like Ireland. We may point out how, leaving aside for the moment the question of full Catholic teaching, and making the best of things as they are, we must at least appeal to those elementary principles of right and wrong, of justice and humanity, rights and duties of employers to workmen, *and of workmen toward employers*, that pertain to natural religion as written on the heart of man—principles which the Church's supernatural sys-

[15] Encyclical on the Condition of the Working Classes.

tem does not destroy, but completes and fulfils. Where this natural religion is wanting, not even a beginning can efficiently be made.

When we have said all this, we may add an argument that will have force with all classes, and will lead on, we may hope, to higher motives than it supplies by itself. It is the argument of self-interest. To put it briefly, a fair sharing of profits, fair dealing as between employer and employed, and *vice versa*, will be to the immense advantage of both. And to come down to a practical and definite programme of such fair dealing, equally advantageous to Capital and Labor, we have it in the various systems of profit-sharing that have been successfully tried in several countries. For a general treatment of the Labor Problem, and the way in which it has been met in one notable instance, I may refer to an entirely excellent little work, *A Key to Labor Problems* by M. Léon Harmel.[16] For a comprehensive discussion of profit-sharing, —profit-sharing of a certain kind, productive of a real "co-partnership" between employers and employed, a co-partnership which its advocate does not hesitate to call "An answer to Socialism", I will venture to recommend an unsigned article under that title in the *Dublin Review* for October of 1910.

"What is Co-partnership?" asks the writer of the article. "In essence, it is this. The workers in an industry are given some tangible interest in the business, so that they may share in its profits. It differs from mere profit-sharing, which is a sort of Christmas bonus, of arbitrary amount, given in recognition of the prosperity of the undertaking." In a note the author adds: "I would draw particular attention to this difference, as the two things are frequently confused, and the two terms are frequently used by writers as though they were synonymous." He then proceeds: "That is better than the wage system pure and simple, but it has been found to entail disadvantages—to name only one, the temptation to a thriftless man to go on the spree upon receipt of his annual bonus. And it fails to give the worker the real propertied interest in the business which is essential. Co-partnership gives that interest. It gives the worker a legal share in the property of the business itself, and breaks down the barrier between capital

[16] Catholic Truth Society, England.

and labor by making the workman also a capitalist. The principle upon which co-partnership proceeds is recognition of the necessity, in the first instance, of a wage payment to the workman for his labor, and of the right of the capitalist to a return upon the capital he has employed in the business; after that an equitable sharing of such profits as may remain, these to be secured to the workman by giving him an actual share in the property of the undertaking. In the case of a partnership it is a fractional share of the partnership assets, but in the case of the joint stock company, now almost universal, a definite amount of the company's stock."

This paper has already reached such a length that it would be unfair to follow the writer of the article in the details of this scheme, a scheme, be it noted, which is actually in successful operation in various forms and in many places. As a proof of the advantage to be gained therefrom by employers as well as employed, I may just mention the following incident related by the *Dublin Reviewer* in connexion with the South Metropolitan Gas Company, London; one of the first businesses in which co-partnership was tried. " In a paper read before the Southern District Association of the Gas Engineers and Managers in 1907, Sir George Livesey produced statistics indicating unmistakably that under co-partnership the South Metropolitan Gas Company had profited, the greater heartiness with which the men worked under the system having resulted in a greatly diminished cost of production. In the discussion which followed the paper, a South Metropolitan officer, Mr. Carpenter, said: 'A little while ago he saw a gang of watermen, a gang of tramway men, and a gang of gas men working on the alterations involved in reconstructing and widening, in preparation for electric traction, an important thoroughfare. The men did not know he was coming, and the only men really doing fair honest work in return for their pay were his own men.' Again, he said, ' He had many proposals from the men for working more economically and expeditiously. . . . One of the men had seen a new combination tap in use in some work by plumbers in a block of buildings where he also was engaged; and he wrote him (Mr. Carpenter) a letter about the tap, and said, if the company got some, the men could do their tapping much quicker than now. This

was only one example. They had also gained by use of the inventive faculty which existed in the workmen's brains just as it did in their own '."

Mutual interest, then, as well as higher motives, may be invoked for fair dealing between Capital and Labor. What has been quoted from the *Dublin Reviewer* goes to prove also the immense superiority of individual initiative in carrying out this fair dealing over any iron-handed interference on the part of the State. True, the higher motives must not be set aside; that would be fatal to permanent amelioration of our present unsatisfactory social conditions; but, as Catholics, we cannot afford to neglect any argument that will further, upon right lines, the objects we have at heart in dealing with social questions. One would wish to see the excellent article just referred to re-printed and circulated far and wide amongst employers and their workers the world over. It provides valuable suggestions for the practical carrying out of the mutual duties of employers and employed inculcated by Leo XIII in his famous Encyclicals on the Labor Question.

To finish in due form by an opinion upon the theory of Fromondus, that the taking of *all* the profit by the capitalist is defrauding the laborer of part of his just wages, I would say that, provided an ample living wage be paid, according to the free contract entered into, provided there be no sweating, and no taking advantage of the necessitous or unprotected condition of the workmen, we cannot say that the capitalist sins against *justitia* in the strict sense of the word by doing no more for his employees. But a sin he does commit: he is guilty of grave neglect of a moral duty as administrator for God of the wealth at his command. The only thing we can say is that he is not bound by the divine law to distribute so much, in such and such definite quantities. Conscience will tell him what to do, and the opinions of grave Christian men, and the teaching of the Church. He may not forget, at the peril of his soul, that he is a steward of his goods, and must use them for his fellows, and above all for those who coöperate with him in their production.

H. G. HUGHES.

Norwich, England.

Analecta.

ROMAN CURIA.

Official Nominations and Appointments.

The following nominations of prelates are officially announced:

24 November, 1910: The Right Rev. Barnabas Piedrabuena, Titular Bishop of Cestro (Asku), appointed to the Bishopric of Catamarca.

The Rev. John Ward, Rector of St. Mary's, Kansas City, in the Diocese of Leavenworth, appointed to the Bishopric of Leavenworth, United States of America.

The Right Rev. William Timothy Cotter, Titular Bishop of Clazomene, appointed to the Bishopric of Portsmouth, England.

26 November, 1910: The Right Rev. Emanuel Anthony Oliveira Lopez, Titular Bishop and Coadjutor with right of succession to the Bishop of Fortalexis, appointed to the Bishopric of Alagoas, Brazil.

9 December 1910: The Rev. Edward Dionysius Kelly, Rector of Ann Arbor in the Diocese of Detroit, appointed Titular Bishop of Cestro (Asku) and Auxiliary to the Bishop of Detroit.

14 November, 1910: The Rev. John T. Aylward, of the Diocese of London (Canada), made Domestic Prelate.

17 November, 1910: The Rev. Edward Stephen Fitzgerald, Rector of the Holy Rosary Church, Holyoke, Diocese of Springfield, made Domestic Prelate.

26 November, 1910: The Rev. James T. Saunders, Vicar General of the Diocese of Sioux City, made Domestic Prelate.

8 November, 1910: Henry Fitzalan-Howard, Duke of Norfolk, receives the Order of the Militia Aurata.

3 November, 1910: Mr. James F. McMullen, Mayor of the City of Cork, made Commander of the Order of St. Gregory the Great.

30 November, 1910: Mr. Arthur Philip Jackman, of the Archdiocese of Westminster, made Secret Chamberlain Supernumerary of His Holiness the Pope.

Studies and Conferences.

INFALLIBILITY AND PAPAL PRONOUNCEMENTS IN MATTERS OF FAITH AND MORALS.

Qu. There have been numerous pronouncements by the present Sovereign Pontiff which are assumed to bind in conscience those to whom they are addressed. I understand that when a legitimate superior commands in matters within the sphere of his jurisdiction and not contrary to God's law, a subject is bound to obey. This obedience likewise implies on the part of the subject the duty of not publicly disapproving or criticizing the orders of his superior, because such action is calculated to breed disloyalty and revolt. But am I obliged to so conform my own judgment regarding the truth or correctness or opportuneness of the Pope's orders as to stifle every sentiment of private judgment, on the ground that these laws or declarations proceed from an authority which is infallible in matters of faith and morals? Nearly every *Motu Proprio* thus far issued by Pope Pius X deals with what may be called matters of faith and morals; hence Catholics as well as Protestants continually cite the utterances which occur in Pontifical documents like the *Motu Proprio* on Modernism as infallible dicta about which one may have no doubt, quite independently of their being doctrinal tenets. An instance of this sort of reasoning occurs in the last number of the *American Journal of Theology*[1] in an article entitled "Was Newman a Modernist?" by Professor William H. Allison of Colgate Theological Seminary. The writer, who opposes the notion that Newman was a Modernist, takes occasion in discussing the Papal pronouncement on Modernism to state that the latter is an *ex cathedra* utterance which unquestionably bears the note of infallibility, since it concerns the *depositum fidei*. As a matter of fact it seems to me that there should be a clearly marked line of distinction between the utterances of the Pope as supreme teacher in faith and morals, and of the Supreme Pontiff proclaiming infallible dogma such as we must accept as identical with divine law and divine truth.

Resp. We can understand and sympathize with the difficulty of our Reverend correspondent. Loyal Catholic intelligence finds it easy to accept every utterance and direction from the Sovereign Pontiff or his accredited agents, because we recognize his authority as endorsed by God with the right to direct his subjects. But it is not so easy to maintain against

[1] Oct., 1910, pp. 552-571.

alien or hostile criticism that the utterances which are right and good and expedient under present circumstances are also infallible so as to be irreformable in doctrine and fact; for there are numerous Catholic theologians who hold that the Syllabus of Pius IX and likewise that of Pius X not only contain infallible truth, but are literally dogmatic expressions of infallible truth, so that to dissent from them internally is an act of heresy. These would also maintain with Professor Allison, who is a Protestant, that the Pope's letter on Modernism is an infallible declaration of Catholic faith, the doctrine of which every Catholic must maintain in conscience as a matter of discipline and teaching, and from the truth of which in any part he could not internally dissent by questioning or examination of doubts, without being guilty of heresy.

We perfectly well understand the danger involved in defending a distinction which in practice escapes the mental grasp. This danger is a quite natural one, since the Pontiff who enjoys the prerogative of infallibility in doctrinally defining matters of faith and morals, cannot divest himself of his authority as infallible teacher in exercising the supreme magisterium. But the specific exercise of that prerogative demands a more formal expression than the ordinary teaching office in faith and morals implies. Not everything that the Popes teach, however solemnly and universally accepted, comes under the heading of infallible teaching, and therefore binding upon the conviction of the believer, although there might happen to be no doubt about the truth of the thing taught. The declarations of the Sovereign Pontiffs on the subject of the Assumption of Our Blessed Lady, expressed in the fact of the universal and obligatory observance of the feast, would be an instance in point. The doctrine is not a dogma. What then is wanting to it? The solemn and explicit declaration to the effect that it must be accepted as of faith under pain of exclusion from the body and soul of the Church. As a matter of fact such doctrines as are recognized in the Church as infallible definitions *ex cathedra* bear the stamp of this solemn declaration. The profession of faith of Pius IV, supplemented by the definitions of the Vatican Council, contains them all. The two infallible doctrines that have been added since the Council of Trent are the dogma of the Immaculate Con-

ception and of Papal Infallibility. Note the form of their promulgation as pronounced in the *Acta* of the Council: "Ad honorem Sanctae et Individuae Trinitatis . . . auctoritate Domini N. Jesu Christi . . . *declaramus, pronuntiamus ac definimus doctrinam,* quae tenet Beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia . . . ab omni orginalis culpae labe praeservatam immunem, *esse a Deo revelatam atque idcirco ab omnibus fidelibus firmiter constanterque credendam.* Quapropter *si quis secus ac a Nobis definitum est,* quod Deus avertat, praesumpserit *corde sentire*" etc.[2]

The distinction between an infallible definition and an authentic belief accredited by the Sovereign Pontiffs of all ages is brought into relief by the decision of the more than two hundred bishops and theologians at the Vatican Council, when they urged that the doctrine of the Assumption of the Blessed Virgin Mary be defined as a dogma: "eo quod, nisi firmissima Ecclesiae fides quoad beatae Virginis assumptionem dici velit levis nimis credulitas, quod vel cogitare impium est, procul dubio eam a traditione divino-apostolica, i. e. a revelatione ortum habere firmissime tenendum sit."

Analogous in form is the definition of the Infallibility of the Pope: "Sacro approbante Consilio, *docemus et divinitus revelatum dogma esse definimus:* Romanum Pontificem cum ex cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit etc. Ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse."[3]

This form of speech leaves no doubt as to the character of a definition *ex cathedra,* for although it is the Pope who speaks here in Council, it is none the less essentially the declaration of the *infallible magisterium* vested in the Pontiff.

Catholic orthodoxy runs no risk in making such a distinction, which, if not accepted by the theologians who seem anxious to stretch a point in behalf of authority, is surely neither unreasonable nor derogatory to the reverence due to

[2] Bulla *Ineffabilis Deus,* 8 Dec., 1854.

[3] Pius IX in Conc. Vaticano, *Constit. de Ecclesia Christi.*

the Sovereign Pontiff. Indeed, in ordering that the clergy not only take the oath which pledges them to the repudiation of Modernism by teaching and in act, but also make the profession of faith, the Sovereign Pontiff himself seems to indicate a distinction between a solemn definition *ex cathedra* to which the note of infallibility is attached, and the opportune utterance of the supreme magisterium which directs the clergy and faithful in the domain of faith and of discipline.

Practically, as we have said, there is little difference in the quality of obedience which a Catholic gives to the directions of the Sovereign Pontiff as infallible teacher and as teacher of infallible truth, because our obedience in either case is not so much the result of our understanding as of our will, though both may easily be assumed to be habitually in harmony under a virtuous Pontiff in his guidance of the Church.

CONFIRMATION AT THE END OF THE PARISH-SCHOOL TERM.

Qu. The view of this subject set forth in the ECCLESIASTICAL REVIEW for December, 1910, invites comment. The suggestion that the administration of the Sacrament of Confirmation be put off till the child is leaving the parochial school is in conflict with the doctrine which fixes an early age for First Holy Communion, and which underlies the practice in some countries of administering that Sacrament to very young children—infants. It ignores the fact that when the child has "attained the use of reason," which expression of the Council of Trent is defined by the Decree *Quam singulari* to be "the age of discretion . . . when the child begins to reason, that is, about the seventh year", it is under the obligation of satisfying the precept of both Confession and Communion. The obligation binds when the child needs the grace of the Sacraments, that is when the child begins to be capable of committing sin. How can the assertion be sustained that it does not need the graces of Confirmation at the same time.

The arguments supporting the suggestion leave unconsidered the influence of the graces of Confirmation in the formation and development of the Christian character in the child. No reason is assigned to prove that it is right to deprive the child for several years of these graces merely for the purpose of making the administration of the Sacrament of Confirmation a number on the program of school-closing. Nothing is said to prove that the impressive solemnity of administering the Sacrament at the close of school will adequately compensate the child for the deprivation it has suffered.

But the suggestion does imply the idea of using the Sacrament as a lash to secure attendance at school up to a certain age or the completion of a certain course. To say the least, that idea is irreverent and is condemned by the Decree condemning the custom in which it was so vigorously worked, of putting off First Communion till the close of school. Too much emphasis is laid upon the impression made by the ceremony of administering the Sacrament at close of school. Objections have been urged to elaborate displays on occasion of First Communions on the reasonable grounds of distractions to the children endangering the dispositions for a worthy Communion; would they not come with equal force in case of Confirmation which can be received only once? If the impressions made by such displays are considered so important, why restrict them to First Communion and Confirmation? Why not have them annually or several times a year in conformity with norm V laid down in the Decree to be observed everywhere? A Children's Easter Communion Day during Eastertide would deepen and strengthen the impressions so much talked of, and also inculcate a better sense of the obligation to receive the Sacraments at Eastertime. If it is desired to solemnize school-closing by some sacramental service especially for the children, it will harmonize with the Decree to have another Children's Communion Day preceded by a day or two of special instruction. As to securing attendance at school up to a certain age or the conclusion of a certain course, other and more effectual means and inducements can, if needed, be devised. Surely there are laws enough to appeal to without enacting others to inaugurate and support a custom that is already inferentially condemned because it would deprive the children for a time of that to which they have a God-given right. "Suffer the little children to come unto Me and forbid them not."

D. D.

Loretto, Ky.

Resp. Father Drury asks how can the assertion be sustained that the child, having reached the use of reason (which obliges it to receive the sacraments of Penance and Communion), does not need the graces of Confirmation at the same time? We answer that the fact of a child standing in need of nourishment to sustain its life and vigor is no proof that it stands in need of the weapons wherewith to fight for its integrity and existence. Confirmation, although administered to the young often simultaneously with the Sacrament of Baptism or at the very beginning of a child's attaining discretion, is of its nature not in such immediate requisition as

a sacramental help. Baptism regenerates; Confession washes or cleanses; Communion feeds; but Confirmation makes the soldier of Christ, and its equipment is needed later in life than that of the special benefits received through the three previous Sacraments, just as the others, such as Orders, Matrimony, Extreme Unction, carry a grace destined for a later period.

As for the objection that the child is thus deprived for several years (from the time of First Communion to the exit from school life) of the graces of a sacrament that strengthens its faith, "merely for the purpose of making the administration of Confirmation a number on the program of school-closing", we have nothing we say. Such a notion never entered our mind. A school closing may be made more solemn by the more solemn purpose of life which is brought home to the child on that occasion; but it is by no means necessary to identify the display of commencement exercises with the administration of the Sacrament of Confirmation. This latter act must be entirely separate from the former, except in so far as the glory of leaving school with honor consists in the right and privilege to be worthily admitted to Confirmation on the next opportunity. That fact might very properly be emphasized as a fitting token of merit or reward on Commencement Day.

A CHRISTMAS GIFT FOR 1911 TO THE POPE FROM THE AMERICAN CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

With others I have read the proposal of Nicolaus Myranus in the January number of the REVIEW, that the American Clergy should combine in making an annual Christmas gift to the Holy Father which would lessen the uncertainty of his depending solely on the casual Peter Pence collected in the different dioceses of Christendom. But the project, whilst it looks excellent on paper, seems to be fraught with difficulties. First of all, how will you get the clergy to unite in a cause of this kind? And supposing you succeed in getting all to consent, which, theoretically speaking, should not be so difficult, but which practically viewed is quite another thing,—would the whole project not end in causing invidious distinc-

tions suggestive of courting the favor of the ecclesiastical authorities in Rome? For either you publish the names of the givers, leaving the amount to their individual generosity, or you offer a lump sum, made up of fixed and uniform contributions, in the name of the clergy as a body. In the first case there would be a natural rivalry on the part of some to distinguish themselves through larger subscriptions than are within the capacity of their more modestly circumstanced brethren. In the second case the offerings would partake of the character of a voluntary cathedraticum and would, I venture to say without detracting from the generosity or unselfishness of the clergy at large, meet in course of time with the apathy and neglect which attach to all enterprises to be enforced by purely supernatural motives.

If the Editor of the REVIEW or any reader can suggest a way of overcoming these difficulties it would be most gratifying, for the project naturally appeals to every loyal priest and it would cement the relations, as the Editor has pointed out, between American Catholics and their illustrious chief in Rome.

VETUS ROMANUS.

THE PROPOSED "STRENA AMERICANA" TO THE HOLY FATHER.

To the Editor, THE ECCLESIASTICAL REVIEW.

Anent the suggestions under the above caption in the current number of the REVIEW and your invitation for further suggestions, you will no doubt be pleased to know that a number of the priests of the Diocese of Louisville have placed substantial contributions in the hands of His Excellency, the Most Reverend Apostolic Delegate, as evidence of their desire to see some effectual method universally adopted throughout this country by which the mere pittance of about eighty thousand dollars Peter's Pence, annually sent from this country, may be increased to a million or more, and distinct from that an offering from the clergy, which might easily amount to one quarter of a million. We ask for the development of any practicable plan that meets the approval of the Bishops and the Apostolic Delegate, for collecting and forwarding to the Holy Father an amount sufficient to prove that American Catholics do actually and generously discharge their obligation of contributing to the support of the Holy See. Certainly eighty thousand dollars a year Peter's Pence is not enough to prove American Catholics worthy of all the fine things said about their generosity and devotion to the Holy See. It is but

a mycroscopic fraction of *one cent* for each practical Catholic in the country.

To get an adequate, substantial expression of the generosity and devotion of Catholics in this country to the Holy See, the problem is to obtain such an expression, be it ever so small, from each individual or at least from each of the estimated two million families who are actually supporting the Church in the United States. It has been suggested that, without disturbing the annual Peter's Pence collections except to increase their returns, it would be an excellent way for the pastor in every parish to appoint and encourage a permanent committee to confer from time to time with each family and collect voluntary contributions from all. Any plan, however, worthy of episcopal approval and encouragement, that may be devised as a medium of material expression of individual generosity, and that gives to Catholics generally a clearer conception of their obligation to contribute to the support of the Holy See, will be fruitful in both prayers and pennies and in nurturing a keener sense of appreciation among the faithful generally of what it means to be a member of the Catholic Church.

The suggestion of Myranus is very good. There is no more appropriate year in which to act upon it than this when the enemies of the Holy See will try to make the surroundings of the Holy Father hideous with their celebrations and insults. By all means let the Catholics of this country give some special token of their love, gratitude, and devotion, as a consolation to the Holy Father.

EDWIN DRURY.

Loretto, Ky.

THE CENSORSHIP OF BOOKS IN THE UNITED STATES.

Qu. Has a bishop the right to prohibit students of his seminary from reading books on ethical or religious subjects, when such books have the *Nihil obstat* of a recognized censor and the *Imprimatur* of a bishop of another diocese?

Can the same bishop effectually prohibit the printing and publishing of a pamphlet written by a priest of his diocese, after the diocesan censor has approved the book by giving his *Nihil obstat?*

What if the bishop deposes the censor whom he had previously appointed, and, leaving the office vacant, designates a priest whom he knows to be adverse to the opinions of a writer who submits his work for censorship, as the special censor of said author's work, under the supposition that the work would be disapproved by the censor, although it contains no errors against faith and morals?

EX-REGULARIS.

Resp. Without entering into the detailed pronouncements of Canon Law, as set forth in the "Decreta Generalia de Prohibitione et Censura Librorum" attached to the Apostolic Constitution *Officiorum ac munerum*, which regulate the duties of bishops and censors with regard to publications of every kind, we would briefly answer that a bishop in the United States may without let or hindrance prohibit any publication which in his judgment is calculated to injure the interests of religion or morals in his diocese. The fact that a book has the *Nihil obstat* and *Imprimatur* from the authorities in another diocese may be a proof that it contains no errors against faith and morals. There may nevertheless be reasons, altogether local and personal yet real and valid, which render the circulation of such a work hurtful in a particular diocese and make its publication there inopportune. Of this condition the bishop is the authoritative judge, especially in the United States, where we have not, as many European dioceses have, a permanently constituted tribunal, whose competency to judge in such cases is recognized on all sides, and which relieves the bishop from personal responsibility. Such a tribunal insures of course a certain impartiality of judgment which an appeal to individual feelings may prevent.

Moreover it may happen that a book which has both the censor's *Nihil obstat* and the bishop's *Imprimatur* contains, if not actual errors in matters of faith and morals, objectionable statements which lead to deductions hurtful to religion and public peace. The Holy Father in his recent Motu Proprio entitled *Sacrorum Antistitum* refers to the occasional inadequacy of the episcopal *Imprimatur* owing to a lack of careful supervision (*negligentia*) or through partiality (*benevolentia*) which causes the placing of confidence in incompetent censors or authors. The Fathers of the Second and Third Plenary Councils advert to the same subject and warn Catholics not to place an exaggerated confidence in all such testimonies.[1]

The Ordinary may therefore prohibit within his jurisdiction the reading of books permitted elsewhere. In like manner he may legitimately set aside the judgment of the censor, since the latter ordinarily only pronounces on the orthodoxy, not on

[1] *Acta et Decreta III Pl. Conc., n. 228*, referring to n. 508 of the previous Council.

the opportuneness of a publication. The final responsibility always rests with the Ordinary, especially where, as mentioned above, such responsibility is not delegated to a commission of expert judges who share the executive work of the diocese with the bishop. Even here the Ordinary retains the right to reverse the judgment of the tribunal of censorship, and the present Pontiff lays special stress upon that right in referring to the censorship of periodicals: "Eadem porro Episcopis facultas esto, etsi censor forte faverit." [2]

At the same time the Pontiff also provides against the arbitrary exercise of censorship by prescribing that not only one censor but several censors, according to the circumstances, be definitely appointed in every diocese; and the qualifications required in those to be chosen for the office, namely mature age, learning, good judgment, and untarnished reputation as priests, would serve as a normal safeguard against abuses on the part of episcopal authority.

To the third difficulty mentioned by our correspondent we have no suggestion to make, since an appeal to higher authority is open through the Apostolic Delegate. This would determine and right any actual injustice done.

PRIESTS TO SERVE AS CHAPLAINS IN THE UNITED STATES ARMY AND NAVY.

Some years ago there were complaints made in the Catholic press that a large portion of our Catholic soldiers and sailors were ill provided with facilities for practising their religion. It was assumed that the Government was derelict in providing chaplains from the ranks of the Catholic priesthood who alone could satisfy the demands of the men professing the Catholic faith. If there was reason for such criticism at the time, it assuredly does not exist now, as we are informed from competent sources that the War Department at Washington is quite ready to accede to the request of the ecclesiastical authorities for an equitable apportionment of chaplaincies for Catholic soldiers and sailors, provided the priests recommended for such positions be properly equipped to assume the charge under the existing rules of the Army and Navy.

[2] *Sacrorum Antistitum*, IV ad finem.

But there comes within the last few months a joint complaint from Father Doyle, C.S.P., of the Apostolic Mission House at Washington, who is the commissioned representative of the Bishops of the United States in all matters pertaining to the Army and Navy chaplains, and from Chaplain Waring of the Eleventh Cavalry, stationed at Fort Oglethorpe, Georgia. They state that of the sixteen chaplaincies open to Catholic priests at the present time some remain unfilled for want of applicants. It appears that the Government is disposed to allot to Catholics twenty out of about seventy chaplaincies in the regular Army, and has requested the Bishops to provide priests for these. Chaplain Waring, in a report to Cardinal Gibbons regarding the actual condition of Army chaplaincies at present, which report has been submitted to the Archbishops and Bishops of the country, expresses the fear that, unless the vacancies, which have been open for nearly a year, be filled at once by the appointment of competent Catholic chaplains, the War Department will find itself compelled to assign these vacant posts to Protestant ministers or to members of the Young Men's Christian Association, who are most willing and anxious to accept the charge.

This is surely a sad condition of things and bids us close our lips on any expression of discontent with the Government which has shown a laudable disposition to accede to the demands of its Catholic citizens. Nor shall we have any just reason to complain should the War Department, wishing to preserve moral discipline among the men of the Army and Navy by means of chaplains who teach the fundamentals of Christian ethics, which includes love of God and one's fellows, respect for law and authority and observance of the Ten Commandments, makes its selection from the Young Men's Christian Association. This organization, much as we may disagree with it in matters of doctrinal interpretation of the Gospel, gives evidence of doing something for the uplifting of the people whom it draws. It boots nothing for us to be perpetually vaunting our faith and the prosperous conditions of the Church in America, and clamoring against the proselytizing tendencies of those outside the Catholic Church who, finding our foreign-born children often neglected and growing up a menace to good order and healthy citizenship, take them

under their care, so long as numbers of us are content to harangue from our pulpits about the obligation of coming to Mass and paying the priest's salary, or to wait in comfortable rectories for the people who may need or claim our ministration. Doubtless there are thousands of hard-working priests, especially in the Western and Southern districts, who are sorely needed where they are, and whom it would be impossible to assign to the Army or Navy without depriving equally large numbers of our people of the necessary spiritual aid which a priest affords them. But is it not ludicrous as well as deplorable to have to admit that out of at least eight thousand priests not so conditioned, the ninety or more Bishops of the United States should find it impossible to select twenty to thirty priests fit and willing to help our Catholic soldiers and sailors, that is to say, young men whose spiritual needs are proportionately greater than those of any parish in New York or Chicago or Boston or Philadelphia? If there is anything that throws a sorry light on the true worth of our zeal for souls amid the prosperity that gives to our success the air of progress and makes a false impression on the foreign visitor who comes from his Old-World keep to look at our great buildings and hear our greater speeches, it is facts such as these.

We venture to think that the majority of the young men in our Army and Navy have been for years, and are probably still, recruited from the offspring of Catholic foreign-born parents, statistics to the contrary notwithstanding. If the harangues about Catholic patriotism and the expenditures for flags and feastings of a patriotic character, in connexion with our church work, were spent in behalf of furnishing two dozen first-class priests to teach our soldiers to hold fast to the faith that preserves virtue and makes for heroism, we should do a service to the country which every good citizen recognizes and which will bear its fruits in true patriotism. As it is, we stand convicted, by our complaints as well as by our actions, of inconsistency and of neglect.

DISCREPANCY BETWEEN THE MISSAL AND THE GRADUAL.

Qu. Comparing the text of the *Missale Romanum*, Mechl.. Typis H. Dessain, MCMIX, with the text of the *Graduale Sacrosanctæ*

Rom. Ecclesiae, Typis Societatis S. Joannis Evang. Romae, Tornaci, 1908, I notice a discrepancy in the Introit and Communio for the Feast of St. Stephen, Protom. The Missal reads: "Sederunt principes," etc. (Introit); and: "et ne statuas illis hoc peccatum" (end of Communio). The Graduale reads: "Etenim sederunt," etc. To the Communio it adds the words "quia nesciunt quid faciunt." Both editions claim to be "typica". Which formula is correct?

IG. FORSTER, O.S.B.

Resp. Both formulas are, at present, correct. A decree S.R.C. dated 7 August, 1907, officially sanctioning the Vatican Graduale, referred to the fact that some readings found in it differed from those found in the typical Missal:

> Some readings not found in the present Missal text have been restored in order to secure a better restoration of the form of the chant. In an audience granted 14 March, 1906 . . . the restoration of these readings was expressly approved and prescribed by the Supreme Pontiff, and is to be absolutely observed in future editions of the Graduale.

A previous decree (8 June, 1907) ordered that no change should be made in the verbal text of the Typical Missal of 1900:

> No change is to be made in the words of the text or in the rubrics, which therefore must be reproduced without modification, as in the last typical edition.

Doubtless the Missal text will ultimately be made to conform with that of the Graduale; and it was probably thought inadvisable either to delay the publication of the reformed Graduale by awaiting a similar reform of the Missal, or to cause additional expense to churches in requiring an immediate reform of the Missal text. Altogether, there are nearly two hundred variations between the present typical Missal texts and the present typical Graduale texts. The conflict between what the celebrant recites and what the choir sings does not, however, constitute an unpleasant or noticeable liturgical variation, since the celebrant reads the texts in a low voice, while the choir sings them in a clear and audible voice. For many centuries the celebrant did not even read the texts which the choir sang, although the present rubrical directions require him to do so.

H. T. H.

Criticisms and Notes.

PROTESTANT MODERNISM OR RELIGIOUS THINKING FOR THINKING MEN. By David C. Torrey, A.B., Minister in Bedford, Massachusetts. New York : Putnam & Sons. 1910. Pp. xi–172.

HISTOIRE GENERALE DE L' EGLISE. Par Fernand Mourret, Professeur au Séminaire de Saint-Sulpice. La Renaissance et la Réforme. Paris : Bloud & Cie. 1910.

He who thoughtfully reads the first of these two books, if he ponder over its existence and its message, will find the philosophy of both in the second book. Protestant Modernism, or, as the title might with equal accuracy be expressed, Modern Protestantism, is no less the logical than the historical consequent of the sixteenth-century revolution. And so we may first take account of Professor Mourret's work on the Renaissance and the Reformation. It should be noticed that the volume, whilst it is a distinct monograph on the latter subject, forms a section of a larger work on the general history of the Church. Something has previously been said in the REVIEW concerning this magnum opus, in connexion with our notice of a previous section—the second on the projected program and treating of the Church and the Migration of the Nations—*L'Église et le Monde barbare*. The volume at hand is the fifth of the series—two portions of which series have been thus far published: six more being in preparation—and deals principally with the religious and social revolution that was "unchained", as the author picturesquely describes it, in the sixteenth century. It was a revolution, however, whose actual beginnings are easily traceable to the early medieval conflicts between the German Empire and the Holy See. The great Western Schism, as Professor Mourret observes, weakened the Papal authority, while the worldly lives of some of its representatives brought it into discredit. Then too the ill-will and the overt opposition of the political rulers thwarted the action of the Church; the intoxication of knowledge, the passion for art and letters, developed a spirit of independence of authority; the decay of Scholasticism favored the cultivation of a false mysticism; the sudden development of commerce and industry, the rapid growth of absolute monarchies, the rise of capitalism overriding the privileges of the ancient guilds—all these and many other subordinate causes complicating the social and political conditions of the times prepared the way, as Professor Mourret points out, for the intellectual and religious upheaval of the sixteenth century. In the midst of the general *melée*

the cry is heard on every side "reformare Ecclesiam in capite et membris"—especially "in capite"! But how? Just as in our own day the revolutionists clamor to remedy present disorders by tearing down the whole social structure and rebuilding it on Utopian lines, so in those times there were those who sought by revolt and violence to reëstablish the social and religious organization apart from and in opposition to the Church. Luther in Germany, Henry in England, Calvin in France, Zwingle in Switzerland. How these revolutionary reformers did but aggravate the evils they pretended to remedy; how from the work of Luther came forth the corruption of morals in Germany; from the doings of Henry the enslavement of the Church in England; from the teaching of Calvin the most heartless of doctrines and the most inquisitorial of governments; from the propaganda by Zwingle the most disintegrating of systems; how all these violent measures ended by covering Europe with blood and preparing the way for the immediate social and religious cataclysm—all this as it lies in outline in the introduction to the volume before us is well known to the average intelligent reader of history. As described, however, in detail throughout the body of the work, graphically, vividly, yet under constant control of the original sources, the outline grows into a living picture, the skeleton into an organism speaking in impressive tones that reconfirm one's previous convictions.

Alongside of this graphic picture of the causes, methods, and effects of the revolutionary reformation is placed that which portrays the processes and results of the remedial activity within the Church —the Council of Trent, the religious orders, especially the Company of Jesus, the reformation of the clergy effected by St. Charles Borromeo, the firm political policy of Pius V, the development of the spiritual life brought about by St. Teresa, the extension of foreign missions. The foregoing are some of the features which the author first sketches and then works into the picture. But let it not be thought that in thus contrasting the methods and results of the two reforming agencies Professor Mourret is simply defending a brief *pro domo sua*. On which side his sympathies lie is of course manifest, as indeed it should be. Nevertheless his narrative bears evidence of impartial justice to truth. The documents on which it is based are left to tell their own story even though they reveal the worldliness and moral corruption of priest and prelate. That the Church survived the wounds inflicted by the vice and treachery of her own pastors is seen to be the best proof of her Divine vitality. Had we any criticism to offer on the two contrasted pictures of the Reformation presented by the work, it would be that the canvases seem to be overcrowded; the multitudes of figures and details,

while they do not obliterate the unity of the whole, call for a shifting of attention which is somewhat confusing and fatiguing. However, this we suppose was inevitable in view of the limitations of the volume and the multitudinous aspects of the subjects treated.

One who has mastered somewhat the history of the Reformation possesses the philosophy of *Protestant Modernism* or, as was suggested above, what is substantially the same thing, Modern Protestantism. In the book bearing that title we see the intellectual individualism of Protestantism pushed to its relatively ultimate logical consequences. We dare not say *absolutely* ultimate, for those are anarchism and downright infidelity, and thus far Mr. Torrey does not go. The early Protestant Reformers believed that in exercising the right which they claimed of private judgment in interpreting the Bible, God enlightened the individual mind as to the meaning of the Sacred Text. Little seems to remain of this belief with educated modern Protestants who think for themselves, as does the author before us.

Mr. Torrey's paternal grandparents, he tells us, were tried for heresy for not believing in foreordination to eternal torments and were expelled from the Baptist Church in Williamstown, Massachusetts. When he decided to prepare for the Methodist ministry his father, then suffering from mortal disease, placed upon him one injunction, that he should never teach anything which he had not investigated for himself and which he was not convinced was reasonable. The injunction was accompanied with the statement by his father that his own lifetime of thinking had led him to the conclusion that a large part of the doctrine of the Christian Church had no authority in Scripture and was not true in fact; and with the earnest hope that his son would never fall into the way of teaching anything simply because the Church believed it or because any man believed it (p. vi).

How faithfully Mr. Torrey has obeyed his father's injunction and realized his father's hope is evidenced by almost every page of the book before us. He certainly thinks for himself, speaks out plainly, and with every indication of perfect sincerity. He surely takes nothing on ecclesiastical authority, and seemingly little "because other men believe it". In this, of course, he is but exercising his privilege as a Protestant and is consistent with the leading principle of the Reformation. But what are the consequences of this consistency? Many indeed; but not the least momentous is destruction of the first fundamental truth of all religion, natural and supernatural, certainty of God's existence. "There seems to be no actual

proof," he says, "that there is one power or one God, rather than two or more; and no line of reasoning which leads to this conviction" (p. 19). "Simply then because it accords with our conviction of unity in the manifest world, we may if we please fall in with the custom of the times and assume that there is one God and only one" (p. 20). Moreover the reasoning process which leads us to the mere probability of the existence of one God, possesses "a serious flaw which it is only fair to face". It is based on the law of cause and effect. Now this law forbids us to think of anything without a cause. "Existence without cause is to our minds unthinkable. So this very law which leads us to a reasonable belief in God carries us beyond him. It is incompatible with reason to think of God as having being without cause to produce him. We may in the creeds use the words 'without cause', but it is impossible for us to conceive [there is no question of *imagining*] such a fact. Logically this invalidates our whole process of reasoning about God and leaves our belief in him hang up in the air." Nevertheless we reach conclusions more reasonable to believe than to doubt. "For practical purposes we may assume that God is and that he is the absolute, in the sense that he is a halting place beyond which it is useless for reason to try to go" (p. 21). It is needless to add that if the existence of God is only probable, then His non-existence is also probable; one probability never elides its contrary. And so the foundation of all religion becomes doubtful; religion, even natural religion, is built on shifting sand. If such is the case with this basal truth of Theism, it may be surmised that the foundation of Christianity, the Divine Personality of Christ, is found by Mr. Torrey to possess no greater fixedness. One quotation must here suffice. "It may be that the historic Jesus, whom men have striven so long to class with the dramatic, is simply the ultimate normal. As he in his development escaped disobedience and condemnation, it may be the ultimate purpose of God that all men shall escape these in their development; so that Christ is a forerunner of that sinless glory which is to be the ultimate lot of the human race. His divinity is simply the same as theirs is to be. He is one before the time to be their light and help" (p. 69).

This must suffice. Enough has probably been said to show how consistent the book is with the individualistic principle of Protestantism. And *so much* has been said because the book has a place in the *Crown Theological Library*, a series which appears to embody the latest and strongest religious convictions of leading non-Catholic thinkers.

CHARACTER-GLIMPSES OF THE MOST REV. WILLIAM HENRY ELDER, D.D., Second Archbishop Cincinnati. With Epigraph of His Eminence James Cardinal Gibbons, and Preface by the Most Rev. Henry Moeller, Archbishop of Cincinnati. Four illustrations. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1911. Pp. 180.

Archbishop Elder has left to our generation a blessed memory, not so much as a great prelate who wrote his name in large letters upon the latest page of our missionary history as a churchman of exceptional learning or one gifted with unusual administrative ability, but rather because he possessed and used well the natural endowments of a generous zeal and a lovable disposition that made his priestly character shine forth with singular attractiveness.

From the time of his ordination in Rome in 1846 to his death on the eve of All Saints, 1904, the illumination of his charity is the mark by which he is recognized among those with whom he had any dealings, and its reflection appears everywhere to have brought with it both the light and the warmth that foster growth of virtue. Almost immediately after his return from Rome he was appointed professor of Theology at Mount Saint Mary's College, Emmittsburg, and remained there until he was appointed Bishop of Natchez, ten years later. In the meantime however he had had ample opportunity of doing missionary work not only among the people of the small mountain congregation in Maryland, but by searching out the suffering of the neighboring district during the epidemic which accompanied the ravages of our Civil War. His career at Emmittsburg was a good training for both the onerous duties of governing a diocese and for ministering to the needs of a population suffering from the effects of war's devastation and pestilence. His work as bishop in the yellow-fever districts is not the least of his titles to heroism.

But his physical labor and personal privation as a missionary bishop were not to be the sole test of a martyrdom which the world is apt to undervalue. The spirit of devotion to duty which he had shown at Mount Saint Mary's and among the mixed population in the hill country of the Mississippi gulf-region, was to be tried in a new sphere; for godly zeal is a guarantee of success under all circumstances and against all kinds of difficulties. Few men seemed less qualified by natural taste and actual training to undertake the burden of examining and disentangling financial complications. Yet it became his office and responsibility to bring order into the disturbed conditions which had befallen the important Diocese of

Cincinnati. He was made Coadjutor to Archbishop Purcell and it devolved upon him to find means of restoring the diocesan credit which a benevolent but improvident administration had caused to be lost. These things, however, the biography before us barely touches upon. Indeed the work is aptly called "Character-Glimpses", for we find here no strictly historical account of events intended to serve the purpose of verifying dates and facts. The narrative of William Henry Elder's life is here presented rather as an outline upon which the author has hung sketches that were penned by the subject himself in the form of letters that reveal to us his inner self at different periods of his priestly life, or sketched by some reverent and admiring hand, whose work our biographer has gathered with an affectionate eagerness that discards all art and places the hero in a very pleasing and no less just light. Such is in truth the book. We may note here also that the mechanical make-up which is the frame of these character-glimpses is so tasteful as to enhance the impression which the reader gets of the subject.

OUTLINES OF BIBLE KNOWLEDGE. Edited by the Most Rev. S. G. Messmer, D.D., D.C.L., Archbishop of Milwaukee. With illustrations and maps. Freiburg, London, and St. Louis, Mo.: B. Herder. 1910. Pp. 298.

BIBLE SYMBOLS Designed and Arranged to Familiarize the Child with the Great Events of Bible History and to Stimulate Interest in Holy Writ. Drawings by Max Bihn and others. Text and Stories prepared and arranged by the Rev. Thomas C. Gaffney, Ph.D., D.D., Professor of Bible Studies, Cathedral College, Chicago, etc. Chicago, and Boston: John A. Hertel Co. 1910. Pp. 275.

The means by which Protestants, who rely on the Bible as the sole authoritative source of supernatural revelation and the rule of religious living, have made the written word of God accessible to the simple and uneducated mind, are gradually being adopted in our Catholic schools. One reason for this is because critical inquiry into the reasons of things has taken the place of that simple faith which in the past made men content with the knowledge that God had sent His messenger to teach them without doubting that His word is true and without asking any proof beyond this. Thus the Bible, hitherto a book from which we learnt the precepts of God and the ways of His dealings with men, has become a book from which we not only take arguments but which we also make the subject of our arguments. We ask for proof that it is actual history, that it

was not tampered with in the course of ages, that its words have a true meaning apart from a symbolical one, and that the interpretations which the old doctors gave of its sense in different parts are such as we would give in the light of new discoveries in the fields of archeology, philology, and comparative history. To understand these things we require an introductory knowledge about the times, places, historical circumstances, and languages in which the different parts of the Bible were written. Books, so-called *Introductions* to Sacred Scripture, for the use of advanced students, have been supplied to us in Latin, French, German, and even English. Among these last works we have Dr. William Barry's excellent volume *The Tradition of Scripture* in the Westminster Library Series, and Father Gigot's more extensive series of *General* and *Special Introduction to the S. Scripture.*

What has been lacking in this field in our scholastic literature is a text-book giving the elementary information regarding the nature, history, and contents of the Sacred Books in themselves and as they appear in their relation to other records of religious growth, containing similar laws, facts, and principles of living. Such knowledge is needed in the spheres of life in which literature and popular discussions calculated to inform the masses open up controversies in which the man or woman who holds the Bible to be a Divinely-inspired source of truth must perforce take an intelligent part. *Outlines of Bible Knowledge* serves this purpose of equipping the ordinarily educated Catholic to understand and explain the problems of Scriptural controversy and to answer the questions about the origin, ways of preserving and handing down to our age, and interpreting the sacred record. It gives one a notion of the distinguishing marks that separate the inspired records from the simply historical narrative, lays down rules of interpretation, examines the contents of each book in its historical, didactic, and prophetic group. In the second half of the book we are introduced into the country where the Bible was written, to study the manners, modes of thought and expression, worship, national relations, and domestic customs of the people from among whom the writers were chosen and for whom in the first instance the Bible was written. This gives us the key to the application of the contents of Holy Writ to later times and to ourselves, and makes us place a proper estimate on its contents for our instruction.

It needs to be mentioned that the volume is a translation or rather adaptation from a German manual by Dr. Andrew Brüll, whose *Bibelkunde* has had remarkable success in the schools of Germany. While we would still advocate the principle that such books should be written and directly inspired by the genius of the English or

American mind and language, we recognize the fact that Archbishop Messmer, in procuring the translation of this book, has bridged the way to popular knowledge on the subject, which is likely to result in the production of similar works apt to promote intelligent interest in Biblical studies.

Bible Symbols aims likewise at preparing and introducing the young mind to the study and knowledge of Holy Scripture. It appeals to the child by placing the Bible story before its eyes in pictures through images such as our children see every day; and it puts these pictures in rebus form so as to stir up the child's imagination, and lead it unto rational knowledge of facts and truths. Dr. Gaffney intends his book chiefly for mothers. "The mother is nature's first educator, she is the first and most powerful of all teachers. But in the further development of her charge she needs the aids of knowledge and art; and it is to help her in this way that this little book is sent out on its mission of good will—that it may help mothers form in those whom they have begotten in Christ the word and work of Christ until they have attained to the fullness of the manhood of Christ Jesus our God." Surely this is a desirable end, and the plan suggested here is excellent. We need to train our Christian mothers that they may train their children. The attempt to use such a book as Dr. Gaffney has here compiled would serve both purposes simultaneously. Would that some generous publisher could be found to produce the pictures, here offered to the study of the child in the crude form of woodcuts, in beautifully colored reproductions that would attract the child's fancy and love to the objects which it is here taught to interpret with its young mind.

APOLOGETICAL QUESTIONS. By Joseph Bittremieux, Ph.D., S.T.D. Dublin: Brown & Nolan. 1910. Pp. vii–115.

The neatly made brochure here introduced contains three apologetical essays by a professor at the University of Louvain. The titles are 1. About the Notion of Dogma; 2. The Doctrine of the Blessed Trinity; 3. Independent and Christian Morality. The first essay is a defence of the Catholic teaching that the dogmas of faith express real objective truths; and are not consequently mere formulae or symbols of action, as the pragmatists, and the Modernists generally, claim they are. The second essay is an exposition of the theology of the Blessed Trinity. The third institutes and carries out a comparison between the nature and consequences of independent or lay morality on the one hand and those of Christian Morality on the other. The subjects, it will be seen, notably the first and the

third, are of present-day interest, especially in this country—which the author indeed has had primarily in view. They are discussed in a calm objective temper, and while the thought is not very profound, it is invariably clear and suggestive, and is on the whole lucidly if not elegantly expressed. The author has perhaps aimed overmuch at brevity, and has consequently been less satisfactory in his criticism than were desirable. This is particularly the case in his observations on the various systems of Independent Morality. We fear Herbert Spencer would smile or perhaps lose his temper if he could read the argument or rather the illustration that is made to serve as a reply to his elaborate system of evolutionary ethics. However, Spencer is dead.

Professor Bittremieux dedicates his book to the present and former students of the American College in Louvain. This personal note should win for it a welcome with the said clientele, while its inherent merit, in view of the fact that we have in our language a rather scant literature on the subjects treated, should recommend it to a much wider circle of English-reading students.

REPORT OF THE PARISH SCHOOLS, ARCHDIOCESE OF PHILADELPHIA. Sixteenth Year, ending 30 June, 1910. Published by the Diocesan School Board. 1910. Pp. 168.

The annual reports of the management of the Philadelphia Parish Schools have for a number of years served as patterns of such publications in the United States. Mgr. Philip R. McDevitt, the Superintendent under whose auspices and guidance the work is conducted, has not been content to make mere statements of results in the form of tabulated records. He has, year by year, pointed out the way to greater efficiency by diagnosing and marking the symptoms of the work done in the schools; and, by tracing each effect for better or for worse to its true causes, he has furnished the means for correction and improvement. The past reports stand thus as a library of information on pedagogical matters of vital importance to the guardians of our parish-school work in the United States. We say "to our parish-school work in the United States," because the conditions which have marked the organization of the parish schools in Philadelphia are nearly identical with those that are to be found in any other part of the country where Catholics are striving to maintain a system of religious education for their children.

There is perhaps one point which needs to be emphasized in this connexion. It is the necessity, on the part of those responsible for the maintenance of our Catholic schools, of keeping careful watch

upon the school legislation in each State, lest its enactments trespass on the rights of conscience and handicap their free exercise in the management of the parish or denominational schools. Monsignor McDevitt accordingly takes occasion to keep us informed not merely about what is going on in our parish schools, but also regarding the elements round about us which are capable of limiting our freedom or tend to coerce our movements by biased legislation. Thus we find, together with the Superintendent's Report proper, a detailed account of the "Proposed New School Code of Pennsylvania," which every teacher and guardian of Catholic interests might profitably study in order to know the trend of civil legislation toward scholastic work. As an offset to this information the Report also publishes the "Resolutions of the Parish School Department, Catholic Educational Association," held at Detroit last summer; likewise the "Declaration of Principles of the National Education Association of the United States" made at Boston in the summer of 1910; also "Resolutions on Education adopted by the National Convention of the Knights of Columbus," at Quebec, in August, 1910. By these means the intelligent interest of clergy and laity in the diocese, to whom this Report appeals, is kept alive.

An instructive feature of this year's Report is a large folded diagram showing parish-school attendance in each diocese of the United States for the year 1909. The information for this diagram is supplied by the Catholic Directory for 1910, and is intended merely to give a survey of the Catholic forces laboring in behalf of religious education throughout the Union. Chicago leads with an attendance of 90,690 pupils; then follow New York with 72,193; Brooklyn with 62,473; Philadelphia, 61,370; Newark, Boston, Cleveland, Pittsburg, Hartford, Milwaukee, St. Louis, Buffalo, Cincinnati, Dubuque, Baltimore, Detroit, Springfield, St. Paul, Rochester, Albany, Green Bay, Providence, San Francisco, Indianapolis, and so forth in gradually decreasing numbers. As the author notes, these figures give no just ground for invidious comparisons as to the relative numerical strength of the parish-school system in different dioceses. The conditions are so varied in the several dioceses that only a personal and intimate knowledge of each district would warrant a judgment of the parish-school education therein. But the table is instructive as showing how Catholics as a body stand in the moral training of our citizens.

Literary Chat.

The closing number for 1910 of the *Ave Maria* contains an article entitled "A Business Opportunity," in which the writer, Andrew Prout, sets forth the impressions of a "week-end retreat" made under the direction of the Jesuit Father Shealy. The latter is the leader in the work of "Retreats for Laymen" recently inaugurated as a special propaganda for elevating the standard of Catholic living and fostering an intelligent, practical faith among Christian men. The subject is worth considering by our pastoral clergy throughout the land, and a whole-souled coöperation with a movement which not only instructs but arouses to active interest in the defence of Catholic principles and Catholic practice, is sure to profit the community at large by creating among our laity a spirit of valiant and sustained activity in public as well as parochial and private life. Father Shealy (801 West 181st Street, New York) would no doubt give detailed information about the work to any priest interested.

Among the most recent and the most important books treating of living issues are *Twentieth Century Socialism: What it is not; What it is; How it may come*, by Edmond Kelley, M.A., F.G.S. (New York: Longmans, Green, & Co.): and *Socialistic Fallacies*, by Yves Guyot (New York: Macmillan). The two books should be taken together: they balance and supplement one the other. Mr. Kelley was, prior to his recent death, a professor at Columbia University. He became a Socialist toward the end of his life and his latest—a posthumous—work is a fervent plea for the cause he espoused. Although somewhat Utopian in the third part, it is a temperate and on the whole a judicious, discriminating presentation of the pro's and con's of the subject. Here and there Mr. Kelley touches upon the Church; his right-hand then seems to lose its cunning; and one wonders that a mind elsewhere so steady and discerning should there be found so uncertain and confused. One rubs one's eyes when one sees this grave University professor conjuring with the oft-laid ghost of Galileo. Yet so it is: "When the Church ventured to make it a matter of faith that the sun revolves around the earth, it might secure the recantation of Galileo, but it had in the end to yield against the demonstration of astronomy." Cheap, small, isn't it? But Mr. Kelley knows better, we trust, by this time. Such things, it is but just to observe, are infrequent in the book and we recommend its reading to students of Socialism. We shall have more to say of it in a future number, as also of M. Guyot's *Fallacies of Socialism*. Suffice it to remark of the latter book at present that it is a very clever bit of criticism. Although the author is a Frenchman, the English is apparently from his own hand, and makes interesting reading.

Books of religious instruction continue to multiply apace. *Our Faith is a Reasonable Faith* is the title of a recent volume issued by the Society of the Divine Word, Techny, Ill. It is translated from the German by M. Bachur. Needless to say, it is solid and will no doubt do efficient work in the direction to which its subtitle points—combatting unbelief and defending the Faith. It is clearly printed and its price is reasonable (pp. 261).

It is a pleasure to be able to call attention to the fact that *The Truth of Christianity* by Lt.-Col. Turton has reached its seventh edition. That a book on such a subject should gain so wide a reading may be taken as a hopeful sign of the times and a tribute to the merits of the work itself. The author, it needly hardly be said, is not a Catholic, and there are some passages in the book which one trained in Catholic schools would express more accurately; nevertheless on the whole the work is a solid, fairly learned and convincing collection of arguments in defence of Christianity, with just and persuasive answers to the opposite objections and difficulties. Although we have in

English a fairly good supply of Catholic apologetical works, and there is an almost embarrassment of such riches for those who understand French or German, nevertheless Catholics will do well to read Colonel Turton's book. They will find it interesting, instructive, and suggestive. The author's profession as a soldier (in the English Army) is reflected in the strength and directness of his arguments and his critical discernment of the weakness of his adversaries' position. This does not mean that he underrates or understates those positions. On the contrary, just and fair as a soldier should be to friend and foe, he places the opposing arguments on their full strength and meets them squarely and honestly and with true knightly courtesy. Both for its arguments and its method and style the book is one deserving of warm recommendation.

The French press continues to pour forth its increasing stream of apologetical literature. The various series—*bibliothèques apologétiques*—and *cours d'instruction religieuse*—group the outcome in certain unities. *Dieu: Son existence et sa nature,* by the Abbé Broussolle is one of the most recent accessions to the latter category. It is constructed on the plan which we noted before as characterizing the author's other parts of his *cours.* In the present case, however, the plan is not so successfully executed. The matter is not so thoroughly digested; the notes superabound and somewhat overshadow the text. At least, so it is likely to appear from the pupil's side; but as the book will serve the teacher better than the pupil we recommend it for its accumulated wealth of argument and supplementary illustrations and readings (Paris: P. Téqui; pp. 246).

Dieu existe, by Henry du Pully, is the title of a small brochure just issued by Beauchesne et Cie (Paris). It is a collection of short paragraphs each containing in a form more literary than didactic some aspect of the theistic argument. The thoughts are stimulating to the mind and suggestive to the heart (pp. 62).

To the same series as the latter pamphlet belongs *La Doctrine morale de l'Évolution.* It is a compact exposition and criticism of evolutionary ethics—foundations and superstructure. It is trenchant, bright, clever, readable, the work of one who knows (Beauchesne; pp. 93).

Students of Art or—and—Apologetics will find these two subjects brought together in mutually illuminating relation in a work which has recently appeared in its second edition under the title of *Art et Apologétique.* When we have said that the author is the Abbé Sertillanges, one of the professors at the Paris Catholic Institute, we have said enough to assure the reader of the philosophical solidity and literary grace of the work (Bloud et Cie; pp. 334).

The literary heirs of M. de Lapparent have merited well of the studious world by bringing together in convenient form the essays contributed by the eminent scientist during his mature life to various learned collections. The opening essay is sufficiently broad to indicate the character of the general contents, which include chapters on theories of matter, crystallography, prehistoric subjects, the glacial epoch, and the antiquity of man. They have special interest for students of science and philosophy, but are not without an apologetic bearing. (Paris: Bloud et Cie; pp. 316).

The first volume of a posthumous work on Sociology by the late eminent Dominican writer Père Schwalm has recently been published by Bloud et Cie (*Leçons de Philosophie Sociale*; pp. 427). As was the case with all the other work of the same writer it is a thoughtful, thorough, and a timely production. About half the volume is taken up with the introduction to the general subject, the other half being devoted to the family—the working-man's family—such

"actual" topics as labor, property, wages, and education occupying the foreground. We will have more to say about it when the entire work—two volumes are still under way—shall have been completed.

A good catalogue of books, like a good dictionary or an illustrated travel schedule, is useful and interesting in various ways. It informs you about the books you may want or need to know and it opens out wide landscapes with far-reaching vistas along which the imagination carries you with ease and pleasure. Recently a catalogue of German books for the use of teachers (women) has been compiled by a Jesuit priest (William Kaesen). The books are grouped under a number (eleven) of distinctive headings, each more or less pertinent to the teacher's personal and professional equipment and development; most of the titles are annotated. It is a good introduction for any one, even though not a teacher, to the immense treasures of German Catholic literature, and it makes one long for a like treasury in our own language and for such an entering gateway as Father Kaesen has opened out for the fortunate teachers of his country. (*Auswahl empfehlenswerter Bücher für Katholische Lehrerinnen.* St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1910. Pp. 92.)

When a man as eminent for learning and critical acumen as is the Belgian Bollandist Père de Smedt, S.J., sets apart from his precious time and energy enough to compose a book on the spiritual life one may expect the work to be characterized by breadth and depth and accuracy. Such are the qualities manifest throughout his *Notre Vie Surnaturelle,* the first volume of which was published a few months ago (Brussells: Albert Dewit; pp. xiv-572). We know not whether there is a treatise in which the theology, speculative and practical, of the spiritual life is set forth at once so solidly, objectively, and precisely. It is a very unusual experience to find a work of the kind starting out with a study of the organic instincts and of the nervous system; yet the close connexion between the functioning especially of the sympathetic nerves and the spiritual activity of the soul is or ought to be well known. "Gratia supponit naturam." Perhaps this saying was not always sufficiently recognized by some of the older spiritual writers; but it cannot be ignored in these days of psychical research. At any rate Father de Smedt gives it due prominence at the threshold of his volume, the interior of which comprises chapters on sanctifying grace (the principle of the supernatural life) and on the supernatural virtues (the principles of supernatural action). At least one more volume will be needed to complete the work. On its appearance we shall have more to say regarding the *opus consummatum.*

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DER ZWEITE BRIEF DES APOSTELS PAULUS AN DIE KORINTHER. Ubersetzt und erklärt von Dr. Johannes Evang. Belser, ord. Professor der Theologie an der Universität zu Tübingen. Mit Approbation Erzbisch. Freiburg. Freiburg, 1910, B. Herder. Pp. 382. Price, $2.25.

THEOLOGICAL AND DEVOTIONAL.

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10 PIÈCES POUR ORGUE OU HARMONIUM EXTRAITES DE LA COLLECTION DES "450 NOËLS" par Marcel Rouher, Organiste du Gd.-Orgue de St. Germain l'Auxerrois (Paris). No. 5—Selecta opera pro Organo vel Harmonio ad mentem "Motu Proprio" S.S.Pii X. St. Laurent-sur-Sèvre (Vendée), France: L.-J. Biton; Leipzig, Berlin, Londres, New York: Breitkopf & Härtel. 1909. Pp. 12. Prix net: Fr. 1.75.

MISSA IN HONOREM B.M.V. "REGINA CORDIUM" ad 2 vel etiam 3 voces aequales, sive 4 voces inaequales, comitante organo. Oscar van Durme, opus 66. No. 22—Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S. S. Pii X. St. Laurent-sur-Sèvre (Vendée), France: L.-J. Biton; Leipzig, Berlin, Bruxelles, Londres, New York: Breitkopf & Härtel. 1910. Pp. 7. Partition avec orgue, net: Fr. 2. Partition des voix seules: à 2 voix égales, net: Fr. 0.40; à 3 voix égales, net; Fr. 0.40; à 4 voix mixtes, net: Fr. 0.60.

SALUTATIO ad 3 aut 4 voces inaequales, organo comitante et interludente. 1. Hoc Corpus; 2. Sub tuum; 3. Tu es Petrus; 4. Tantum Ergo; 5. Versus; 6. Benedictio; 7. Laudate; 8. Pro exitu (Sortie). Par F. de La Tombelle. No. 16—Selecta opera ad unam aut plures voces ad mentem "Motu Proprio" S.S.Pii X. St. Laurent-sur-Sèvre (Vendée), France: L.-J. Biton; Leipzig, Berlin, Bruxelles, Londres, New York: Breitkopf & Härtel. 1909. Pp. 16. Partition: 2 fr. 50; Voix seules: 0 fr. 50.

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